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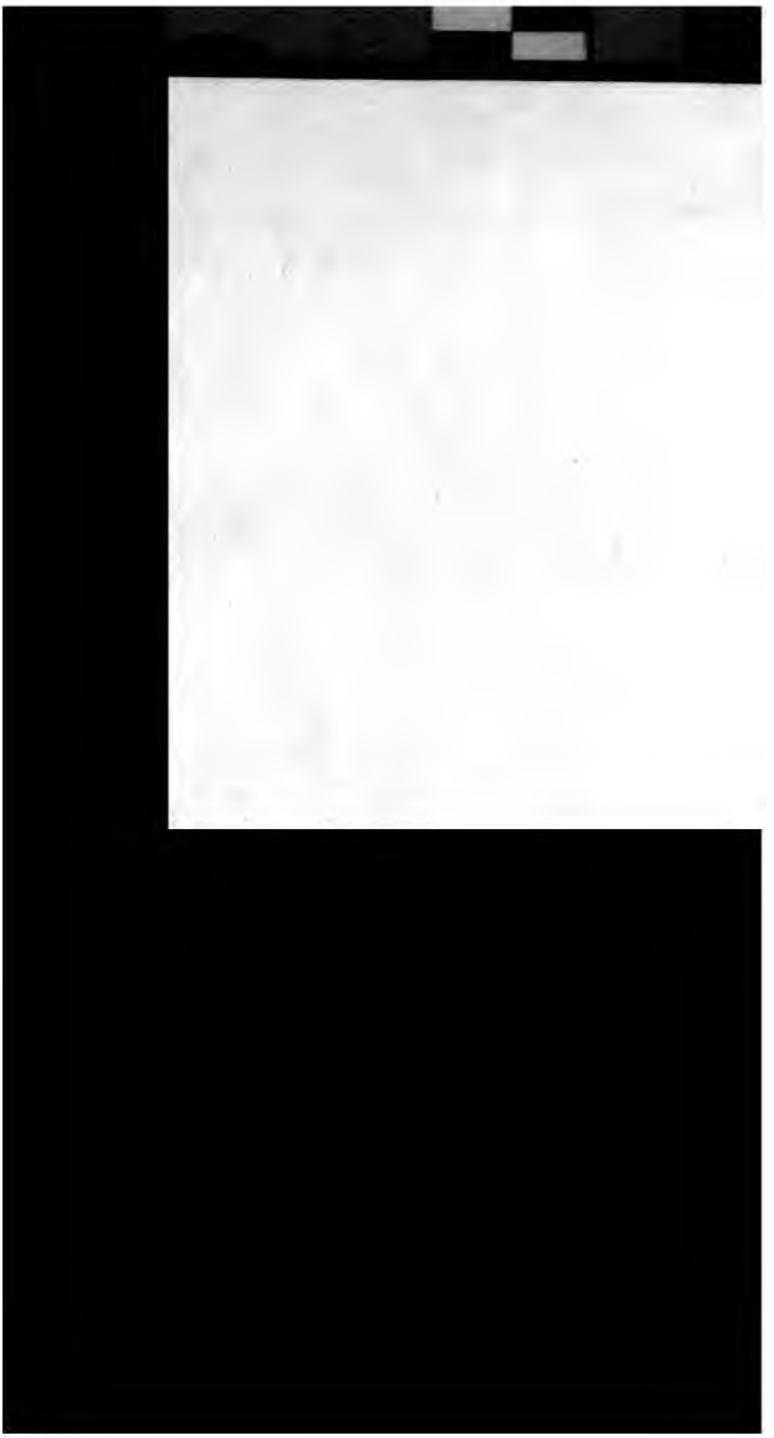
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# THE SUPERNATURAL.

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THE HISTORY OF

# THE SUPERNATURAL

IN ALL AGES AND NATIONS, AND
IN ALL CHURCHES, CHRISTIAN AND PAGAN:
DEMONSTRATING A UNIVERSAL FAITH.

BY WILLIAM HOWITT.

Die Geiſterwelt iſt nicht verſchloſſen,
Dein Sinn iſt zu, dein Herz iſt todt.'

GOETHE, *Faust.*

'There are two courses of Nature—the ordinary and the extraordinary.'

BUTLER'S *Analogy.*

'Thou canst not call that madness of which thou art proved to know nothing.'

TERTULLIAN, *Apology I.*

IN TWO VOLUMES.

VOLUME THE FIRST.

LONDON:
LONGMAN, GREEN, LONGMAN, ROBERTS, & GREEN.
1863.

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250. l. 123.



# PREFACE.

THE Author of this work intends by the Supernatural the operation of those higher and more recondite laws of God with which being yet but most imperfectly acquainted, we either denominate their effects miraculous, or, shutting our eyes firmly, deny their existence altogether. So far from holding that what are called miracles are interruptions, or violations, of the course of nature, he regards them only as the results of spiritual laws, which in their occasional action subdue, suspend, or neutralise the less powerful physical laws, just as a stronger chemical affinity subdues a weaker one, producing new combinations, but combinations strictly in accordance with the collective laws of the universe, whether understood or not yet understood by us. At a time when so many objections are raised to portions of the Scripture narrative, which unsettle men's minds and haunt them with miserable forebodings, the Author has thought it of the highest importance to bring into a comprehensive view the statements of the most eminent historians and philosophers of all ages and nations on the manifestations of those spiritual agencies amongst them, which we, for want of further knowledge, term supernatural. It will be seen that he has

assembled a mass of evidence from every age and people, even down to our own times, as recorded by their greatest and most accredited authors, so overwhelming, that we are thereby reduced to this dilemma;—either to reject this universal evidence, by which we inevitably reduce all history to a gigantic fiction, and destroy every appeal to its decision on any question whatever; or to accept it, in which case we find ourselves standing face to face with a principle of the most authoritative character for the solution of spiritual enigmas and the stemming of the fatal progress of infidelity. What is more; to the history of the total past, the author brings the evidence of a large body of intelligent persons in nearly every country of Europe, as well as in America, where they count by millions, who confirm the verdict of all history on this point by their own familiar experience. The Author adds his own conclusions from a practical examination of these higher phenomena through a course of seven years.

Thus all past history being supported by a vast present experience, the Author deems the candid consideration of this aggregate of historic evidence as the highest duty of the day for all who regard the most sacred hopes and the moral progress of humanity. If this evidence be found conclusive —and it cannot be found otherwise except at the cost of all historic verity—then it presents an impassable barrier to the ultimate and dreary object of scepticism, and renders easy the acceptance of the marvellous events of the sacred Scriptures. Once admitted as historic and present truth, it furnishes of necessity the only conceivable antidote to the great psychologic malady of the time; for nothing can ever effectually arrest the now age-long conflict of words and opinions but the blunt and impassable terminus of fact.

Theologic critics in England, when they have stated that everything is subject to law, think they have exploded all miracle, as if miracle were not itself a law. These gentlemen presume that they know all the laws of God, or of Nature, as they prefer to call the infinite Power, when they are seeing every day still new laws discovered. A miraculum, or thing to be wondered at, is only such from our ignorance; and what must be the ignorance of sound theology in England when we see our teachers of divinity, who have been disciplined and educated in the highest national schools, reduced to the necessity of huckstering the sweepings of the studies of German professors and seizing as valuable prizes on their old broken pipes and cast-off boots. It is no disparagement of the 'Essays and Reviews' or of Bishop Colenso's book to say, that there is not a single new argument or discovery in them, because it is impossible to produce such. The Germans have wagon-loads of this species of criticism, which leave all such brochures as these the most threadbare of common-places.

Let us have free Biblical criticism by all means, but let us at least have something new. Have our theologians only just heard the alarum of this Biblical warfare which began with Ludovicus Capellus nearly 250 years ago? Are they ignorant that there is not a difficulty in the chronology, the statistics, the palæology, the metaphysics, or historic statements of the Bible, which has not been seized upon, hunted down, turned over on all sides, and turned inside out, probed, analysed, and tested in all imaginable ways, by a long line of the acutest mathematicians, logicians, linguists, orientalists, and sharp-fanged critics from Capellus to Schleiermacher and Bunsen; from our own Hobbes and Tindal to the miracle-

scouting Hume, from Spinoza to what the Germans call their great generalissimo of unbelief — Strauss. To say nothing of our own Biblical critics from Kennicott to Hartwell Horne, nor of Michaelis, Griesbach, Semler, Bengel, Tholuck, Neander, Kurtz, Hengstenberg, Hävernick, Ewald, De Wette, Bleek, Kuenen, more or less favourable to revelation; the German metaphysicians, Kant, Fichte, Hegel, and the rest, have come in to the aid of the long line of sceptical combatants, and trodden the arena of Biblical combat into a mire of destruction to every novelty in this department. And what is the result? Nobody doubts that there are weak places in the ancient narrative of the Bible: nobody supposes that it can be otherwise with the oldest book in the world, whose story ascends many thousand years beyond all written history. Nobody can be ignorant after so long and careful a comparison of statement and counter-statement, that the fabric of Scripture history stands like some ancient palace, time-worn but sound in substance. Its finials may be weather-beaten; its carvings, here and there, may have lost their sharpness; ignorant hands may have interpolated some barbarisms of sculpture, some discordant window-lights, but it stands grand and harmonious as a whole; sound and deep in its foundations, and unshakable in its strength.

And as it regards the miraculous in the Bible — the Author in his work on Germany in 1842 wrote this passage: — 'Take away the miraculous portion of the Jewish history, and you take away the whole, for it is built entirely on a miraculous foundation. Take away that and you connect its great actors — yes, Christ Himself — with madmen and impostors. There is no halfway-house on this path; and therefore the Catholics find sufficient occasion to say, that

"*Protestantism is but a slippery highway to Deism.*" The German philosophers are so conscious of this that they tell us the English will become as sceptical when they become "as philosophical."'

It has then taken us twenty years to become, not philosophical, but merely to arrive at the ability to rake over the dust-heaps of the German rationalists. To such a condition had this spirit of negation reduced those professors at that time that Schelling was lecturing against it, and said—'There comes now from this side, danger to philosophy itself. Already stand those prepared who profess only to aim at a particular philosophy, but at bottom mean all philosophy, and in their hearts say, there shall be no more philosophy at all.'

And now as to the Supernatural? The answer lies in these volumes. If you could crush it in the Bible, there remains yet a little task for you—you must crush it in the whole universe, and to do that you must crush the universe with it, for it exists everywhere, and its roots are in the foundation of all things.

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THE

# HISTORY OF THE SUPERNATURAL.

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### AN APOLOGY FOR FAITH IN THE NINETEENTH CENTURY.

> Tous pensent, personne n'ose dire. Pourquoi ? Le courage manque donc ? Oui ; mais pourquoi manque-t-il ? Parceque la vérité trouvée n'est pas assez nette encore ; il faut qu'elle brille en sa lumière, pour qu'on se dévoue pour elle. Elle éclate enfin, lumineuse, dans un génie, et elle le rend héroïque, elle l'embrase de dévouement d'amour et de sacrifice. Elle le place sur son cœur, et va à travers les lions.
>
> MICHELET.

IN my papers in the 'Spiritual Telegraph' on the wonderful story of the Prophets of the Cevennes, I endeavoured to demonstrate, that though there may be, from time to time, more extraordinary manifestations of the influence of the spiritual world operating on the incarnated world, the principle is universal, and belonging to all times and nations; as essentially a part of God's economy in His education of the human race as the rising and setting of the sun.

Since writing that, every day has further convinced me of the great fact thus asserted. There is no part of human history, or human literature, which does not abound in the plainest demonstrations of this influence. We find it in

it in divine reverie; Brahma proclaims
t is the very life-blood of the Scand

—

All succeeds to the will,
Because the Odreijer
Now have descended
To the old, holy, earth.

; go into nations that never had a l
truth is walking there in all its str
ın Indians North and South had it ag
an arrived. The Red Men felt the i
ıt Spirit in their forests, and spoke as i
councils. They declared that the angels
valked as friends amongst their ance
ıs prophesied of a people coming in a si
take from them their long-possessed
ıstralian natives refuse to go out at ni
ey think, the powers of darkness are in th
i of the Africans speaks the same lang
ɔn of the permanent contiguity of t
on the earth-walls of humanity whe

ıg from the Bible to the book containi
next to the Bible, the Apocrypha, we fi
inciple taking its easy, natural stand as

sacred city. The fathers of the Church received the miraculous as part of their gospel heritage. The Christian Church, Roman, Grecian, and Waldensian, never, for a moment, doubted the superhuman demonstrations of their religion. Every page of their several histories is freighted with the miraculous. Let anyone read the story of the Greek Church, and of the ancient and never secularised Church of the Waldenses. Let anyone read the two massy volumes of the Rev. Alban Butler, of the 'History of the Saints,' and the four volumes of Newman's 'History of the English Saints,' and add to them the 'Legends of the Saints,' by Mrs. Jameson. In these the perpetual stream of miracle flows without a ruffle of doubt. We have pious men and pious women in all ages curing diseases, quenching the violence of fires, walking on waters, raising the dead, as matters belonging to the life and business of Christianity.

Has Rome, for secular purposes, invented or falsified some of these things? Undoubtedly. But what then of the Waldenses, who had no worldly purpose? And are we to believe that most holy men of all ages—men who sought no earthly advantages or glory, and shunned no suffering or shame—are combined in a monstrous lie which every age could confute? In this respect Rome only goes with every other Church, and every other record. And, finally, we have this doctrine of spiritual protrusion maintained by the great leaders of Protestantism; by Luther, Melancthon, Calvin, Martin Bucer, Erasmus, Knox; by some of the great bishops of the Anglican Church; by the Church itself in the Collect of St. Michael and All Angels, and in various other portions of the Book of Common Prayer; by the founders of every school of dissent; by foreign teachers and philosophers; Oberlin, Böhme, Swedenborg, Zchokke, Lavater, Stilling, Kerner, &c.; and by the most eminent of the great modern poets and philosophers, Milton, Bacon, Boyle, Dante, Wordsworth, Byron, Shelley, &c.

Thus then, all times and regions, and greatly gifted and inspired men, held firmly, in their several ages and places, by

... ... of spiritually crippled men, a
ily crippled ones; but the grand total o
ve felt the ever unrelaxed grasp of
that surrounds us. It is only since
nd Hume, and their continental discip
Germany, and the Encyclopédists of F
io-faith culminated in the French Rev
lo touch of Sadduceeism has been able
, and to paralyze the science, theology,
a age.
is endure? Impossible! The might of
ntum of all man's history, is against it
expect an eclipse to become perma
the plague to rage for ever. The natur
ity is alliance with the spiritual; the an
epidemic—a disease. Come then, let
he face of nature and confirm our souls
Let us stroll through the wide corn-fi
ral, or, in modern phrase, of spiritualism
es and see that they are white for harvest.
es of grain garnered in those barns, th
who will may thresh out. There are, to
me green, some yet milky in the ear, so

Hear Homer tell us that—

> In similitude of strangers, oft
> The gods, who can with ease all shapes assume,
> Repair to populous cities.

We will sit by reedy brooks in the sunshine, whilst the embattled wheat rustles in our ears, and Socrates shall bid us, as he did Phædo, 'not to be inferior to swans in respect to divination, who, when they must needs die, though they have been used to sing before, sing then more than ever, rejoicing that they are about to depart to that deity whose servants they are. But men, through their own fear of death, belie the swans too, and say that they, lamenting their death, sing their last song through grief; and they do not consider that no bird sings when it is hungry, or cold, or is afflicted with any other pain, not even the nightingale or swallow, or the hoopooes, which, they say, sing lamenting through grief. But neither do these birds appear to me to sing through sorrow, nor yet do swans; but, in my opinion, belonging to Apollo, they are prophetic, and, perceiving the blessings of Hades, they sing and rejoice on that day more excellently than at any other time. I, too, consider myself to be a fellow-servant of the swans, and sacred to the same god, and I have received the power of divination from our common master no less than they, and I do not depart from this life with less spirit than they.'

We will hear Plato, in his 'Euthyphron,' speaking of the anti-spiritualists of his day:—'Me, too, when I say anything in the public assembly concerning divine things, and predict to them what is going to happen, they ridicule as mad; and although nothing that I have predicted has not turned out to be true, yet they envy all such men as we are. However, we ought not to heed them, but pursue our own course.'

We will stand with 'Ruth amid the alien corn' of other lands, and the good Boaz of the field, the master-spirit of the world, shall bid his young men drop us handfuls as they reap. In these alien yet kindred fields, Dante shall give us

...wever, let us say a few wo
of *Faith* to men built up, like enclos
old, in the hollow walls of one-eyed e
ne lesser work of Townshend on 'M
following anecdote: — 'A doctor of
at a *séance* to impose his own tests; th
being to demonstrate vision by abnorma
forehand, "If the somnambulist tells me
I will believe." The patient having
nbulism, was asked by him the question,
cket?" she immediately replied, "A case
true," said the doctor, somewhat startle
lady may know that I am of the medica
at I am likely to carry lancets, and thi
but if she will tell me the number of tl
se, I will believe." The number of lanc
eptic still said, "I cannot yet believe; bu
case is accurately described, I must yiel
The form of the case was accuratel
certainly is very singular," said the do
; but still I cannot believe; but if the yo
the colour of the velvet that lines the c
e lancets, I really *must* be-

education in the unspiritual principles of the last generation. These principles are the residuum of the atheistic and materialistic school of the French Revolution. The atheism is disavowed, but the disbelieving leaven remains, and will long remain. It will cling to the scientific like a death-pall, and totally disqualify them for independent research into the internal nature of man, and of his properties and prospects as an immortal being. This education has sealed up their spiritual eye, and left them only their physical one. They are as utterly disqualified for psychological research as a blind man for physical research. They are greatly to be pitied, for they are in a wretchedly maimed and deplorable condition. It is not from them that we have to hope for any great discoveries in mind; let us only take care that they do not throw their loads of professional clay, their refuse of human dissections, on the subjects of enquiry, by more perfect and unpetrified natures. Such natures, as I have stated, existed in all times, down to the paralysis which fell on men in the last age. How different is the tone, as I shall hereafter show, in almost all the great writers of the period just preceding! What a different creed is promulgated by Sir Thomas Browne, who lived in the seventeenth century! In his 'Religio Medici' he says, 'We do surely owe the discovery of many secrets to the discovery of good and bad angels. I can never pass that sentence of Paracelsus without an asterisk of admiration: "Our good angels reveal many things to those who seek into the works of nature!" I do think that many mysteries ascribed to our own inventions have been the courteous revelations of spirits; for those noble essences in heaven bear a friendly regard to their fellow nature on earth; and I, therefore, believe that those many prodigies and ominous prognostics which forerun the ruin of states, princes, and private persons, are the charitable premonitions of good angels, which more careless inquirers term but the effects of chance and nature.' And alluding to the school of Hobbes, which was beginning to cast its dark fog on the

hitherto bright faith of men, he adds: 'The severe school shall never laugh me out of the philosophy of Hermes,—that this visible world is but a picture of the invisible, wherein, as in a portrait, things are not truly, but in equivocal shapes, and as they counterfeit some real substance in that invisible fabric.'

How different to the clever men of our time! and yet Sir Thomas was deemed one of the acutest intellects of his era. Our scientific and literary men stick by the death-creed of Hobbes, Diderot, and Co., and yet, not knowing it, *cannot* believe any great new spiritual fact on *any amount* of evidence. The same petrified class of people in Christ's time were only the more enraged by accumulated evidence. When at length they could not disbelieve Christ any longer, they determined to kill him. Though they saw that His miracles were all benefactions, even to the raising of the dead, they were only the more irritated by that. Instead of melting their petrifaction, the blaze of evidence made them feel their stony bondage, without being able to break it; and they were the more pinched and cramped by their educational prejudices. In their pangs, nature expanding their perceptions, but not their hearts, and habit and pride still compressing them with a deadly clasp, they grew furious, and cried no longer that Christ was an impostor and deceiver, but that He did good things, and that if they let Him go on, the whole world would go after Him. They, therefore, seized Him and put Him to death!

This is an awful picture of the eternal nature of professional pride and materialistic education, and it is the precise picture of the scientific and professional of to-day as it was of the same class in Christ's time. 'Not many wise, not many learned, not many great of this world' believed on Him. The Pharisees and high priests asked, 'Which of the rulers and Pharisees have believed in these things?' So now, as then, it is from the unprejudiced, and often from the uneducated, that the capacity for receiving new truths, on simple and palpable evidence, is to be expected. The

general recipients of fresh facts are men and women accustomed to use their own eyes, and not the spectacles of so-called learned men and learned theories. In California and Australia they were not the geologists who could find the gold, but the plain simple men who sought it not by talk of strata, and primaries, and tertiaries, Palæozoic and Silurian ages, but by just simply digging after it.

Long before Sir Roderick Murchison had predicted gold in Australia, or Count Strzelecki and the Rev. W. B. Clarke had found it there, the convicts cutting the road from Sydney through the Blue Mountains had gathered it in quantities (see my 'Two Years in Victoria,' vol. ii. p. 254). Long had the shepherds of Victoria collected and brought down nuggets to sell in Melbourne, where no one believed their story, but insisted that these nuggets had been introduced from some other country. But, strangest of all is the fact stated by Mr. Davison in his elaborate work, 'Discovery and Geognosy of Gold Deposits in Australia,' that Mr. Stutchbury—who, on the recommendation of Sir Roderick Murchison, was sent out by our Government to Australia as the most suitable geologist to find gold, if there were any—could not find a trace. And in 1851, when the Colonial Secretary announced to Mr. Stutchbury that Hargraves, an uneducated digger, had found a gold field in the neighbourhood of Bathurst, that gentleman officially replied that he had for some time been exploring that very quarter, and '*could see no evidence whatever of a precious metal in the western districts.*'

Such were the results of science; but the untheorized men knew a spade and a pick, and they knew gold when they saw it, and so bagged the metal, whilst the learned bagged only a deal of vapouring talk about chloritic schist, and talcose rocks, and permian deposits. The parallel holds good in psychological gold digging. They must be men with all their senses unsinged, with all their limbs perfect and healthy, and their eyes and minds free as God and Nature made them, to seek and find truth. No half men, no paralytics, who have lost the use of one side, and that the

e the place of theory and the pride of t
must go on without them; we cannot
Wordsworth says, have been

> Suckled in a Pagan creed outworn.

ıt poet tells us that the Greeks felt

> A spiritual presence, at times misconceived,
> But still a high dependence, a divine
> Bounty and government that filled their hearts
> With joy and gratitude and peace and love.

asks:

> Shall men for whom our age
> Unbaffled powers of vision hath prepared,
> To explore the world without and world within
> Be joyless as the blind? Ambitious souls,
> Whom earth at this late season hath produced
> To regulate the moving spheres, and weigh
> The planets in the hollow of their hand;
> And they who rather dive than soar, whose pair
> Have solved the elements, or analysed
> The thinking principle, shall they, in fact,
> Prove a degenerate race? And what avails
> Renown, if their presumption makes them such
> O there is laughter at their work in heaven!
> Inquire of ancient wisdom; go demand
> Of mighty Nature if 'twas ever meant
> That we should pry far off, yet be unraised,
> That we should pore, and dwindle as we pore?

ɔrers and dwindlers, who think

fingers, atoms which they can carve and pry amongst, are continually accusing us of *credulity*, as of something mean and imbecile. But what is this credulity? A credulity based on evidence is hardly credulity. But what is the credulity which the spiritualists indulge in? Will anyone tell us wherein it differs from the credulity of those who saw the miracles of Christ — those miracles which so offended the Scribes and Pharisees? Wherein does it differ from the credulity of Paul, who believed he saw a miraculous light on his way to Damascus, and heard commands from heaven? Do these very wise men know that it is to this species of credulity that both Christ and Paul attribute the very highest and noblest properties? 'O! ye of little faith!' was the continual cry of the Saviour. Faith He pronounced to be the sublimest and most meritorious quality of the soul. To faith in messages from the inner world, He awarded salvation! 'Whosoever believeth in me shall have everlasting life.' 'If ye have but faith as a grain of mustard seed, ye shall say to this mountain,' &c.

Paul was continually exalting the nature and character of faith. 'By Him all that believe are justified from all things from which they could not be justified by the works of the law.' — Acts xiii. 'Believe, and ye shall be saved.' —Acts xvi. 'For therein is the righteousness of God revealed from faith to faith, as it is written, the just shall live by faith.'—Romans i. The glory and greatness of Abraham, for which God made him the father of the faithful, and the ancestor of Christ, was this faith, or credulity: and he had this credulity so enormously, that when he was promised by a spiritual messenger at a hundred years old, and his wife far past the age of child-bearing, that he should have a son, he staggered not; and he believed not according to nature, but hardily contrary to nature, and gave glory to God. Nay more, he had such a pitch of credulity that he was ready, at a spiritual command, to kill his own son; a credulity which, in this age, would have made him a laughing-stock, and would have put him in jeopardy of the gallows. Yet God

... soul; the profoundest philosoph
omprehend the grandeur and estimati
sophers term it, credulity, let him rea
of St. Paul's Epistle to the Hebrew
the history of the world from Adam
t, and directly attributes all the marvel
atriarchs and prophets, down to the ac
Messiahship, to faith. Faith which subdu
righteousness, obtained promises, stopp
quenched the violence of fire, made wea
ed the very dead. Faith, says St. Pa
can understand that the world was fra
God.

is the despised quality of faith, or belief
human things. Nay, we are told by o
in the case of Thomas, that blessed ar
and yet believed. And that too was th
mas Browne, already quoted. 'Some
or seeing Christ's sepulchre; and whe
e Red Sea, doubt not the miracle. Now
myself that I lived not in the day of mi
saw Christ or His disciples. I would no
he Israelites that pass

nor in that of Sir Thomas Browne, — fools and dupes, but blessed. Perhaps those who think themselves very wise in scorning all evidence that does not suit them, may be a little surprised at the amazing value set upon this very credulity, by the highest authority, as a quality that requires a certain soundness of heart, and honesty of purpose, and courage of intellect; a quality which cannot be obtained except by the exercise of the very highest elements of human nature. And equal must be their surprise at the very different estimation in the Gospel of another class of men, 'in whom God made foolish the wisdom of this world, because they sought it not by faith, but, as it were, by the works of the law, *for they stumbled at that stumbling block.*'—Romans ix.

It would do some people a great deal of good to read that admirable little book, of only 89 pages, called 'Superstition and Science,' by the Rev. R. S. Maitland, D.D. and F.S.A., in which, with a rare mixture of acute logic and fine irony, he deals with certain philosophers, the Faradays, Brewsters, and the like. Speaking of superstition, he says:—

'Few persons, I suppose, are really much the worse in mind, body, or estate for being thought superstitious by their neighbours. As to the matter of fact, every man—except those, if there be any such, who have renounced all belief in everything—is placed somewhere in the scale of credulity: and is looked up to as too high, and down upon as too low, by those who are beneath or above him in faith, just as he is in the matter of learning and money. If we hear that a man is learned, we cannot deny it, for who has not learned something? But it makes a great difference whether the testimony comes from his university, or a village ale-house. If he be rich, whether his neighbours and competitors inhabit Finland or Grosvenor Square. And with regard to superstition, one may commonly judge as to the meaning of the word in any particular case, from the general style and character of him who uses it. If a philosopher is excited and sets up a shout over the solution of a difficulty, or the detection of a fraud, and glorifies it as a triumph over

, we may suspect—we must not set it down for
we may, I say, suspect—that he is not only glad
f something which he did not wish to believe,
means directly to impugn something else, which
ontrive to disbelieve. The panic haste in which a
l of being thought superstitious, or being driven to
ething disagreeable, calls on science and philoso-
e to the rescue—the prostration in which fright-
nce waits to receive the lesson which it is to turn
se by parrot repetition — the silent awe with
stens to profane and vain babblings, and oppo-
science, falsely so called—all this is miserably

It is something which cannot be estimated or
ed by those who, without taking the trouble to
e facts, and to use the common sense which God
hem, are content to sit down, calm and silent,
shameful conviction that they are not scientific,
ot pretend to have an opinion, but must swallow
retenders in philosophy may condescend to tell

supernatural, of such men as Faraday, Brewster, kens, Dr. Elliotson—the martyr of Mesmerism turned secutor of Spiritualism—will do much to cure implicit ance on men wandering out of their proper provinces. at they will come to regard such men with all honour and pect, as far as they confine themselves to what they really e studied; but, at the same time, to regard them as men ering under the chronic paralysis of faith left on Europe the French Revolution. That, in fact, all that part of ir minds which regards the science of pneumatology is d, and incapable of any vital process. That, so far as y are concerned, all further discoveries in the region of more subtle life and essence is at an end. They must suffered to die out, as the dried up stalks and stubble of ast season, and the energies of a new and more equally eloped order of minds must be relied on for the prosecu- ı of knowledge more important than even railroads and graphs, because embracing the eternities of nature and tiny. Instead of allowing faith to be trodden under foot, ler the nickname of credulity, men will become conscious its truly august character, of its gospel greatness. At same time that they are careful, whilst fixing their eyes the fair mountains of speculation in the distance, they l be also careful to follow the highways of evidence as y proceed. In such minds, nicknames will cease to sess any influence. In spirit enquiries, the term spirit- ping will not be regarded as wit, much less as argument, more than it would be deemed clever to call Christians er-dippers because they practise baptism. Yet there is rge class of the vulgar who, when they have pronounced word spirit-rapping, think they have exploded spirit- lence. These are 'of the earth, earthy!' animal exist- es, in the words of John Keats—

Which graze the mountain tops with faces prone.

n the meantime, let us say with Jung Stilling, in his enen aus dem Geister-Reiche:'—'Ob uns für Narren

# CHAPTER II.

## PIRITUALISTS BEFORE THE AMERICAN DEVELOPEMENT.

There is nothing new under the sun.
SOLOMON.

A man, for want of a better term, is designated a fool when by his opinions he is found alone in the midst of his nation or his age; and if he meet with partizans, real or pretended, so long as their number is small, they share with him the same title and the same disgrace.
VINET'S *Vital Christianity*, p. 64.

SO profound is the ignorance of the great subject of Spiritualism, which is but another term for the belief in the supernatural, in this age—an influence pervading all ages and all nations, wide as the spread of the sun's light, repeating its operations as incessantly as the return of morning—so thoroughly has the ocean of mere mundane affairs and affections submerged us in its waves—that if presented with a new phase of a most ancient and indestructible power, we stand astonished before it, as something hitherto unheard of. If our knowledge reaches yesterday, it is absolutely at fault in the day before. This has never been more conspicuous than in the estimation of American spiritualism in this country. Because it has assumed a novel shape, that of moving physical objects, and has introduced spirits speaking through the means of an alphabet, rapping, drawing, and writing, either through the hand of mediums, or independently of them, it has almost universally in this country been regarded as an entirely new phenomenon. We still continually hear of spiritualism as

in America within the last ten years. The evidence
this volume will show that no view of the matter
e discreditable to our knowledge of psychology.
n be more self-evident than that American spi-
but the last new blossom of a very ancient tree,
the atmosphere in which it has put forth, and
nodified in its shape by the pressure of circum-
n it. In other words, it has burst forth from the
ific stem, to answer the needs of the time. As
has made a great advance, this grand old Proteus
as assumed a shape expressly adapted to stop
As materialism has tinctured all philosophy, spi-
as spoken out more plainly in resistance of it.
world has come, as it were, a step nearer to our
d by what seemed the happy accident of a child's
but which, undoubtedly, was the usual prompt-
vidence in all times of need, America learned
spirits and to receive replies, though only, like
ough the still sturdy wall of fleshly matter, ex-

had their spiritualists, developing, or believing in phe-
ena, almost in all particulars identical with those of
erica. If they had not discovered the mode of conversing
spirits by means of rapping and the alphabet, they had
enabled to converse with them by other means. They
spirit-vision, spirit-writing, knowledge of coming events
the spirit-world, and daily direct intercourse with its
bitants. Pre-eminent amongst these spiritualists were
g-Stilling, Kerner, Lavater, Eschenmayer, Zschokke,
ibert, Werner, Kant; the German portion of France
Oberlin, &c. England, at a little earlier period, had its
a Wesley and his disciples, who had full faith in these
nomena, and Sweden its Swedenborg, perhaps the greatest
it-medium that ever appeared, passing in and out of the
it-world and holding converse with its inhabitants almost
is pleasure. But leaving Wesley and Swedenborg for
her notice, I shall now devote my attention to the spi-
alists of Germany and Switzerland who flourished from
middle of the eighteenth century, to within less than
nty years of the spiritual outbreak in America, and one
whose most distinguished members, Dr. Kerner, was,
ed, still living at the time of commencing this work. I
l notice this group of spiritualists here, otherwise out of
r course, simply because they will at once deprive the
erican dispensation of much of its novelty, and clear
y thus the gross error of making America within the last
years the original mother of spiritualism.

## JOHANN JUNG-STILLING.

he life and character of this eminent spiritualist has been
le familiar to the English reader through the translation
Mr. Samuel Jackson, who has also introduced to us his
neumatology' and some other portions of his writings.
e story of his early life as written by himself, under
title of 'Heinrich Stilling's Childhood, Youthful Years,
Wanderings,' is one of the most charming specimens of

biography in any language. It is what Goethe has
is own case 'Wahrheit und Dichtung,' or truth
The events of the life, he tells us, are real, with
embellishments intended to make a reality appear
of imagination. The scenery and the personages
e in it are delightful. We are conducted into a
estphalia, where old Eberhard Stilling, a charcoal-
s with his wife Margaret, and his family. This
ch he calls Tiefenbach, or Deepbrook, stands on
f such a stream, at the feet of hills covered with
ts; and old Eberhard spends every week in the
g hills, burning charcoal, and goes home every
o return to the woods on Monday morning.
s a pious old patriarch; he has two sons, one of
a mathematical turn, and becomes the steward of
ring gentleman: the other, Wilhelm, is lame in
d is a tutor. Wilhelm is the father of Heinrich,
her is the delicate daughter of an old ejected
the name of Moritz. The mother dies early, and

ary old age.' Heinrich rejoiced, and said, 'I shall then
l my forefathers in heaven.' 'Yes,' replied his grand-
, 'that thou wilt; our family will there bloom and
h. Heinrich, remember this evening as long as thou
In the world to come, we shall be of high nobility;
lose this privilege. Our blessing will rest upon thee
g as thou art pious; but if thou become wicked, and
thy parents, we shall not know thee in the next
' Heinrich began to weep, and said, 'Do not fear
randfather! I will be religious, and rejoice that my
is Stilling.'

l such examples and conversations as these seem to
sunk deep into the lad's heart, and Stilling became
dy champion for Christianity, and a firm believer in
al guidance, and not only in a general but a particular
lence. He struggled his way up from the tailor's shop-
and the obscurity of village life, through the various
of schoolmaster, merchant's clerk, family tutor, to the
sity, where he went with only one dollar in his pocket,
ithout any further visible means of passing an aca-
l career, and taking his medical degree. 'But,' says
e, who was his fellow-student at Strasburg, and became
ly attached to him, 'the element of his energy was an
nable faith in God, and in an assistance immediately
ding from him, which obviously justified itself in an
rrupted provision, and an infallible deliverance from
distress and every evil. Jung had experienced various
es of this kind in his life, and they had recently been
ntly repeated; so that though he led a frugal life, yet
without care, and with the greatest cheerfulness: and
lied himself most diligently to his studies, although he
not reckon upon any certain subsistence from one
r of a year to another. I urged him to write his life,
promised to do so.'—*Wahrheit und Dichtung.*

urging Jung-Stilling to write his life, Goethe ren-
a great service to the cause of vital genuine Chris-
. Not that of mere theory, which has none but a

physical faith, out which accepts the Gospel in licity and power; accepts it as based on the hich it contains, that its author will be with s to the end of the world, and that, if they rely on Him, they shall not only receive whatever htly and reasonably, but it shall be prepared for before they ask, because their Heavenly Father hat they need. Stilling had accepted the Gospel fide substantial fashion. He did not exactly say, was wont in his daring way to say to God, 'This, ou hast most positively promised, and if Thou fil it, I will not believe thee again;' but he had unshakable assurance that God was leading him work which He meant him to do in the world, t leave all the means of carrying out his plans to But it was not exactly what Goethe imagined; he ithout care,' and his cheerfulness was not without ratum of mental anxiety. On the contrary, his ften tried to the uttermost; he was often left to

rand Duke of Baden became personally attached to him, lighted to have him near him, and gave him a handsome ipend to devote himself to this class of literature, and to e cure of cataract gratuitously. By these means Stilling t only restored to sight many hundreds of the blind, but read over all Germany, and into many foreign lands, the diance and joy of his own faith.

Mr. Jackson, Stilling's translator, says, 'Untutored in ademic divinity, which had proved insufficient to stem the rrent of increasing infidelity, his expanded mind, after being ell established in fundamental truth, was led to the contemation of subjects which were still much involved in obscuty, and which enabled him to present the realities of the visible world in a new and striking manner to the reader's re.' He became, in truth, a spiritualist on a wide and varied ale. He not only lived close to the Divine Spirit, and was us a spiritualist in the highest sense, but he, like Swedenrg, was led into the invisible world, and in his 'Scenen aus r Geister Welt,' made revelations there, and gave pictures ere, which every real spiritualist at once recognises as nuine. In this respect he evidently inherited this faculty open vision from his grandfather, the venerable old berhard Stilling. He describes a scene in which the old andfather, his daughter Maria, and himself went into the rest to collect firewood. Arrived there, they sat awhile y a beautiful spring, and after awhile old Eberhard bade im remain there, and he would go and collect fallen wood. fter a time he returned, looked cheerful and pleasant, as if e had found something, smiled also occasionally, stood, ook his head, looked fixedly at one particular spot, folded is hands and smiled again. Maria and Heinrich looked at im with astonishment, yet they did not venture to ask him out it, for he often did as though he laughed to himself. tilling's heart was, however, too full; he sat down by them nd related as follows, his eyes being full of tears. Maria nd Heinrich saw it, and their tears already overflowed: —

'On leaving you to go into the wood, I saw at a distance

light, just as when the sun rises in the morning.
surprised. What is that? thought I; the sun is
nding in the heavens,—is it a new sun? It
nething strange; I will go and see it. I went
as I approached, there was before me a large
extent of which I could not overlook. I had
anything so glorious in all my life! Such a fine
d such a cool air proceeded from it as I cannot
The whole region was white with the light,—the
he sun is night compared to it. There stood
and castles, one near another. Castles! I can-
them to you; they were as if made of silver.
e also gardens, bushes, brooks. O God, how
Not far from me stood a great and glorious
Here the tears flowed abundantly down the good
heeks, as well as those of Maria and Heinrich.
came towards me out of the door of this mansion,
n. Ah! a glorious angel! When she was close
God! I saw it was our dear departed Dora!'

but his whole body trembled, and he could scarcely keep himself from sinking to the ground. From that time he felt an invincible inclination to live and die entirely to the glory of God and the good of his fellow men. His love to God and man was intense; and on the spot he made a firm and irrevocable covenant with God to resign himself henceforth to His guidance. This is what has been so often ridiculed as sudden conversion; but Stilling simply adds, 'This circumstance is a real truth. I leave it to men of genius, philosophers, and psychologists to make what they please of it; I am well aware of what it is that converts a man and so entirely changes him.'

As we have said, Stilling felt himself inwardly drawn to become a physician. Through the same inward impulse he had betrothed himself to a pious but consumptive young woman, whom he might find dead on his return from the University. But how to get there! For his course of study a thousand rix-dollars were necessary, and he did not know where in the whole world to raise a hundred. Neither his own friends nor his intended wife's could help him. The worldly prudent would have pronounced the scheme insane, and have bade him stick to his needle and shears. But Stilling had a firm persuasion that he was divinely led, and he started for Strasburg with a surgeon named Troost, who was going to refresh his knowledge by a new course of study. By the time they had reached and were about to quit Frankfort, he had only one single rix-dollar left; but there he met an acquaintance, whom he calls Leibmann, who asked him where he got his money for his studies. He replied, from God; on which Leibmann said, 'I am one of God's stewards,' and handed him over thirty-three rix-dollars. When these were spent at Strasburg, Mr. Troost, who had travelled with him, said to him one day, 'Stilling, I believe you have no money. I will lend you six carolines—about five pounds—till your remittance comes.' No sooner was that gone, and he was wondering where the next was to come from, when Leibmann sent him three hundred rix-

...n, he received a letter informin
nd apparently approaching end of his
ned his dreadful presentiment, and he
und his betrothed, as it seemed, at the
ıe wonderfully recovered, and, supplie
f money by his intended father-in-law,
)urg. By this time this gentleman was
ırough, and thus he finished his course
his diploma, returned, married, and se
He began his married and professiona
llars only! He had a hard fight for it.
estimated in that manufacturing town;
ıe had made the acquaintance of Goethe
of the rising lights of Germany. In or
lt moments, Goethe sold his first part c
Stilling for a hundred and fifteen rix-
him out of a sharp strait, and at once mac
ıs appointed Professor of Agriculture, Te
tersburg, but he owed in Elberfeld eight
s, and did not know how he should get
; leave of some of the chief merchants, s
him parting presents, and on counting the
s wife were astonished

had a considerable family; but he was sent for to perform operations for cataract in Switzerland, and he received there exactly the amount of all his debts, namely, precisely one thousand six hundred and fifty gulden—137*l.* 10*s.* But the expenses of the journey were not provided for by this amount. These were six hundred gulden; and exactly this amount was paid him before he reached home. These instances may suffice; the whole of Stilling's life abounded in them. In fact, he defrayed at one time or other debts to the amount of many thousand gulden by the 'funds of Providence,' his timely and unfailing supplies, as Goethe observed, fully justifying his reliance on that Providence. Well might Uz, lyric poet of Anspach, call him 'the man whom Providence so remarkably leads, and who so boldly confesses and courageously defends the religion of Jesus.'

Let us now notice some of the phases of Stilling's spiritual developement. He became what is now termed a great writing medium. He not only wrote boldly in defence of Christianity, when infidelism from France inundated Germany, but he wrote under an influence which astonished himself. As George Fox would say, he was 'led and guided' in his writing. Two of Stilling's most remarkable works are his 'Scenes in the Invisible World,' and his 'Nostalgia.' He was merely proposing to himself to write imaginary scenes in the invisible world, as Lucian had done in the Mythologic Olympus, and in the 'Nostalgia' to write in imitation of 'Tristram Shandy;' but his pen was guided to write what astonished himself and the public. He wrote the 'Scenes in the Invisible World' wholly as if it were a work of imagination; nor does he in that work or the 'Nostalgia' represent them as anything else; but when I read the 'Scenes' I was instantly certain that these were not the product of imagination, but of spiritual dictation. No one who has known what that is could doubt this for a moment. These compositions bear all the marks and proofs of such writing. A physician can no more mistake the character of a disease from its diagnosis than a spiritualist can

mistake the features of such writing. Turning then to the 'Lebensgeschischte' of Stilling, I was by no means surprised to read the following statements:—

'The state of mind which Stilling experienced whilst labouring at this work, which consists of four large octavo volumes, is utterly indescribable. His spirit was as if elevated into ethereal regions; a feeling of serenity and peace pervaded him, and he enjoyed a felicity which words cannot express. When he began to work, ideas glistened past his soul, which animated him so much that he could scarcely write so rapidly as the flow of thought required. This was also the reason why the whole work took quite another form, and the composition quite another tendency, to that which he had proposed at the commencement.'

In his account of writing the 'Nostalgia' we have the explanation of the extraordinary scenery of both that and the 'Scenen:'—'There was, besides, another singular phenomenon. In the state between sleeping and waking, the most beautiful, and, as it were, heavenly imagery, presented itself to his inward sense. He attempted to delineate it, but found it impossible; with the imagery there was always a feeling connected, compared with which all the joys of sense are as nothing; it was a blissful season! This state of mind lasted exactly as long as Stilling was engaged in writing the 'Nostalgia;' that is, from August 1793 to December 1794 — consequently a full year and a quarter.'

The book was received with enthusiasm by the pious both at home and abroad. From all parts and ranks in Germany it brought letters and made friends; it converted many sceptics, and was welcomed in America, Asia, Denmark, Sweden, and Russia, as far as Astracan. But the wide spread approbation of these works was not the most extraordinary thing. Stilling found that when he had supposed that he was writing fiction, even as it regarded this world, he had been writing actual facts. One morning, a handsome young man, evidently of distinction, and whom, he says, was the remarkable ——, but does not name, entered

his apartment. This gentleman saluted him as his secret superior, kissing his hand and weeping; but Stilling replied that he was no man's secret superior, nor was in any secret connection whatever. The stranger was astonished, and could not credit this, saying, 'I thought you knew me already.' But as Stilling positively denied any knowledge of what he meant, he asked him then how he had so accurately described 'the great and venerable connection in the East, and had so minutely pointed out their rendezvous in Egypt, in Mount Sinai, in the Monastery of Canobin, and under the Temple in Jerusalem?'

Stilling assured him that it was all fable and fiction, which he had merely written down as it presented itself to his imagination. 'Pardon me,' replied the stranger, 'the matter is in truth and reality as you have described it; it cannot have come by chance;' and he related, to the equal astonishment of Stilling, the real particulars of the association. He soon heard from a certain great prince, asking him how he had learned the real particulars of the association as he had described them in the 'Nostalgia.' Stilling had been a spirit medium without knowing it.

On other occasions he became actually prophetic. The most remarkable instance of it was his announcing the tragic fate of Lavater ten weeks and some days before it took place. Writing to Antistes Hess of Zürich, on July 13, 1799, he told him that, whilst writing, he felt a sudden and deep impression that Lavater would die a bloody death, that of a martyr. He begged Hess to communicate this to Lavater, which he understood was done. On October 14, his son-in-law, Schwarz, came running to inform him that Lavater had been shot at and severely wounded. Stilling cried out in horror, and in astonishment at the fulfilment of the prediction.

The manner of Lavater's death was this. The revolutionary French under Massena had stormed Zürich, and Lavater heard two of their soldiers making a disturbance at a house near his parsonage, inhabited by two females only.

They were demanding bread and wine, and as they did not get it, Lavater took them a bottle of wine and some bread. One of them, a grenadier, a Swiss by birth, of the Canton de Vaud, was particularly grateful, and called him 'Bruder Herz'—a dear fellow, in German. Lavater went back to his house, but at his own door was fiercely assaulted by another soldier, and called out to ask the friendly soldier for protection against him. But now he was totally changed, answered him in a rage, and shot him. He had probably learned from some people of Zürich that it was the celebrated Lavater, who boldly opposed French principles, in government, and still more in religion, and who had addressed letters of protest both to the French Director Reubel, and to the Directory itself, remonstrating against the infamous conduct of the French in Switzerland. He therefore instantly forgot his kindness, and shot him as an enemy to the revolutionary and infidel principles of France. Thus Lavater died not only a bloody but a martyr's death, as Stilling had foretold. He did not, however, die at once, but lingered on in much agony till January 2, 1801, something more than a year.

In Stilling's second volume of 'Scenes in the Invisible World' he unconsciously introduced facts as operations merely of the imagination—facts which had not yet come to his knowledge. Amongst them were these. In 'The Glorification of Lavater,' a poem appended to the volume, he made Felix Hess and Pfenninger, two friends of Lavater, in the form of angels, fetch Lavater's spirit after his death to the New Jerusalem. About half a year after the publication of this poem, Breidenstein, the reformed preacher at Marburg, came to visit Stilling, and in conversation said, 'It is surprising how beautifully you have made use of the late Felix Hess's promise.' 'How so?' inquired Stilling; 'what promise?' Breidenstein replied, 'Upwards of twenty years ago Lavater stood by the side of Felix Hess's dying bed, wept, and said, "Now thou wilt not stand at my bed-side when I die!" Hess answered, "But I will come and fetch thee."' Stilling rejoined, 'Really, I never heard a word of

it; it is, however, something strange. Where is it? I must read it myself!' 'That you shall,' said Breidenstein; 'it is indeed very strange!' The next day he sent Lavater's Miscellaneous Works, in which there is a short biography of Felix Hess, and this conversation appears just as Breidenstein related it.

Stilling also introduced a still more dear friend of Lavater's, Heinrich Hess, as bringing Lavater to the Virgin Mary, and Mary relates to him the Lord's character, as exemplified in His earthly life. Long after, Stilling, reading the 'Jesus Messias' of Lavater, which he had never seen before, found, to his astonishment, that Lavater consoled himself with the hope that, in his entrance into heaven, the Virgin Mary would relate to him the character which her son bore in His earthly life. These instances would be easily explained if we could suppose that Stilling had read these things, and had forgotten the circumstance, though retaining the events; but we may rely on the assertion of Stilling, that he never had seen those works or read those passages.

Stilling's presentiments of evil were sometimes very strong, and as unerring as they were strong. Whilst on a journey to Göttingen, Cassell, and other places, in 1801, he was seized with a strange fear and melancholy, which eventually became so violent, that he said to his wife, 'If the torment of the damned in hell is not greater than mine, it is still great enough.' At length the carriage in which they travelled was run away with at full speed by four spirited horses, was dashed to pieces, and Stilling left crushed and severely wounded on the place, a rib being fractured and his thigh injured. From this accident he suffered much in after years; but the moment it had taken place his terror and mental agony were gone. The evil had come, and he was at peace.

Besides Stilling's habit of living in direct communication with the Divine Spirit, he believed in the active operation of numerous subordinate spirits in the concerns of men. He distinctly states this in his 'Retrospect of his Life.' The

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t; and they who enjoy that may well dis
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e Spirit, there are many souls to whom t
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tives of some remarkable apparitions derived from persons well known to him, and in his estimation thoroughly trustworthy. Amongst these one of the most curious is the story of the Sack-bearer. Stilling received the account from an eye-witness, and one who, being in the haunted house, took most active and courageous means to learn all about the ghost from itself. Stilling says that he ascertained from other sources that the account was quite true. He does not tell us the name of the town where it occurred, a matter to be regretted, but a deficiency so often occurring from the over-sensitiveness of the parties concerned. The narrator says that he went to work as a journeyman with a tradesman who lived in the upper part of an old house which had been a monastery of Capuchins: on the ground-floor lived a baker. At the time when Stilling received this account, he says the narrator was become 'a pious and intelligent citizen.' It was in 1800 when he went to live with the master weaver in the old monastery.

Hearing extraordinary noises in the attic, he enquired the cause, and was told it was the Sack-bearer; that is, an apparition bearing that name, from the fact that he continually seemed to let fall something on the upper floors like a heavily-filled sack; and made strange groans and noises as if in attempting to raise it again. On one occasion he had been met in his Capuchin dress by the baker below, bearing such a sack along the lobby, before day-break, which so horrified the baker that he ran off and let all his bread burn. The landlord, the weaver, had also seen him carrying his sack, and he informed the narrator that it was on account of this haunting that his grandfather bought the house very cheap. Learning this, and being often awoke in the night by the sound of the falling sack, which seemed to shake the whole story of the house on which he lay, he was at great pains to get a sight of the apparition, and stole up to the upper room repeatedly when the spirit was letting the sack fall one time after another with the greatest concussions, but it was only on one occasion that he caught a glimpse of him

into a corner. He rushed into that corner, but
ng. On occasion of a person dying in the house, his
almost incessant. Stilling wrote to a friend of his
, a physician, who learned from the proprietor that
earer still made his visits, and predicted to the in-
the house events about to occur. By the latest in-
which he obtained, it appeared that the spirit had
nake himself understood, and was able to converse
ople, who had ceased to fear him. It was supposed
circumstances that the monk had committed some
ain or other commodity with which he had been
nd this was his penance.

very remarkable case of apparition is related by
he introduces with this remark of such extensive
—' This subject is generally treated as something
s and degrading. It belongs to good-breeding
nent to smile at ghost-stories, and to deny the
m; and yet it is curious that people are *so fond*
*them told*, and that, besides this, the *incredulous*

excellent man, brought him a printed account of a strange occurrence which happened to his father when a young man, and to his grandfather. The latter had written down the whole narration, and printed it for circulation only amongst his friends. It is very large, being given in complete detail, with the conversation betwixt the grandfather and the spirit. The spirit described himself to have been one of their ancestors a hundred and twenty years before, and identified himself by their genealogical table. He appeared sometimes three or four times a day as a little man, dressed in a blue coat and brown waistcoat, with a whip hanging at his girdle, and knocked audibly at the door before entering. He was extremely importunate that the son should go to a certain tree in a certain meadow, under which by digging he would find a deposit of money. This money seemed to have chained him to the spot all these years, during which he had not found a medium in the family to whom he could make himself apparent. But he appeared also to have a deed of blood on his soul, for he 'took down the son's Bible from a shelf, to which was attached a small hymn book, and pointed out with his finger the hymn beginning "Have mercy, gracious God," and the third verse of which had the words "From guilt of blood deliver me,"' &c. The spirit continued its importunities from January 1 to April 30, 1755.

Neither father nor son would listen to him, considering him as a tempter; but this the spirit denied, and to convince them, joined with them in singing hymns, calling on the name of Jesus, and declared that he was glad always to hear the Word of God. He joined them in the reading of the Scriptures, and on coming to the words in the 8th chapter of the Epistle to the Romans, 'We are saved by hope,' &c., he clapped his hands, and exclaimed, 'O yes, yes, saved by hope!' He declared that he was going through a course of purification sent from God.

Yet there were circumstances which made the father and son believe that he was far from this purification, for fire streamed from every finger when he became angry at their

o his wishes. Still more, when he touched the
oked, and the marks of his thumb and finger
o the leather of the binding where he held it, and
er where he pointed out the place in the hymn,
lt of blood deliver me,' was black and singed.
with these marks is 'preserved in the family,
reditable persons have seen it, and may still see
urther, on one occasion wishing the son to shake
him, he recommended him first to lay his hand-
er his hand. This was done, and the handker-
und 'with the five fingers of a hand burnt in, so
t and middle fingers were, in part, burnt entirely
ut the thumb and two other fingers were burnt
singed. This handkerchief was sent round
ends and acquaintances, who assured Stilling of
the whole, and then these singular relics were
the inspection of all respectable visitors, and for
The whole account was signed and attested by
nd son, and the clerk of the peace, the Imperial

that force as a modification of electricity, magnetism, &c.; which Reichenbach confirms. The spirit eventually, notwithstanding its fire, was accompanied by another radiant little spirit, and finally appeared white and radiant itself, full of joy, announcing its deliverance from the probationary state; knelt with the son, and uttered a beautiful prayer and thanksgiving to God, which Stilling gives; and then took his leave, saying they would see him no more, which proved true.

As regards the touch of spirits, it yet appears true, that according to their state, the sensation they occasion is more or less agreeable. Stilling says:—'When a departed spirit is tranquil in its mind, its touch is felt to be like the softness of a cool air, exactly as when the electric fluid is poured upon any part of the body.' And how fully can this be confirmed by spiritualists. How frequently is the approach of spirits at *séances* perceived by the cool atmosphere which precedes them. In fact, there is scarcely a characteristic of spirit with which Stilling does not show himself familiar. He notices the wonderful creative and representative power which all spirits possess, so that they can not only appear to us in the exact likeness and the exact costume of the earth life, but can project the most varied scenes at their will, as we see a similar power exercised in dreams. 'I knew of a spirit,' says Stilling, 'on whom the little brass buckles were perfectly cognisable.' And in the case just stated the spirit did not forget his horsewhip. 'Departed souls,' he says, 'have a creative power, which, during the present state, and in this rude and material world, can only be exercised with trouble and expense, and in a very imperfect manner; but after death the will of the soul is really able to produce that which the imagination conceives.'

Stilling knew, too, the truth of spirit being present where it wishes to be. 'When the soul is separated from the body, it is wherever it thinks to be; for as space is only its mode of thinking, that does not exist except in its idea.' Every doctrine which Swedenborg asserts of spirits, is asserted by

he soul awakes from death immediately in Hades,
n to good or evil spirits according to its own
tion. If it be of the earth, earthy, it still hangs
arth. Spirits need no language, their thoughts
le to each other: and hence the evil avoid the
because all their evil is visible to them. He
octrine of guardian angels. 'Every man has one
rdian spirits about him; these are good angels,
the departed souls of pious men. Children are
olely by good spirits, but as the individual
clines to evil, evil spirits approach him.' On the
s he turns from evil to good, the good angels again
and the more he inclines one way or the other,
he wicked spirits enslave, or the good ones
him. The good angels never, however, forsake
is become thoroughly hardened in sin. 'Materi-
ng says, 'have positively seen spirits, so that they
nced that they were the souls of their deceased
es, and yet they continued to doubt of their own

general enter it. He maintained that it was by a species of magnetism that Swedenborg became conscious of the spiritual world, and he held that this phenomenon resulted from something abnormal in the constitution of the person thus affected, amounting sometimes to a species of disease. He held that people ought not to seek such intercourse, and that it was prejudicial to the health of the persons so seeking it. Now in this there lies a certain truth. Whatever in any degree loosens the spirit from the bonds of the body, in the same degree admits it to the consciousness of the spiritual world; and, therefore, many persons, especially women of weakly constitutions or of peculiarly nervous temperament, are found to be mediums, or, as Reichenbach calls them, sensitives. Now, there is no doubt, but that much practice of mediumship is to such persons debilitating. The spirits which manifest themselves through them of necessity seize on their spiritual atmosphere, as their means of coming into palpable contact with incarnated spirits, and thus draw from them a portion of their vital power. But this is not always the case, neither is it wrong to derive information in this manner. The proof of this is found in the result, which is good, and therefore justified by the Divine law—'By their fruits ye shall know them.' Whatever person becomes intelligent of inward things and of coming events is a medium, though he often does not know it.

Stilling lived in a perpetual state of mediumship, and had his presentiments, his warnings, his visions and revelations, as of the death of Lavater, and yet lived to a good old age. The highest form of spiritual agency is the direct one of the Divine Spirit. But God has surrounded us by His ministering spirits, and acts greatly through them. Although we are told in the Old Testament that the Lord descended on Mount Sinai and delivered the law to Moses written by His own finger; we are told in the New Testament that even there it was by an 'angel which spoke to him in the Mount Sinai,' Acts vii. 38. And again, in words addressed to the Jews in the same chapter, verse 53, 'who have received the

law by the disposition of angels, and have not kept it.' So that it is difficult for us to say where God speaks to us mediately or immediately. Stilling, having told us that such intercourse is wrong, goes on to give us abundant instances of the good effects of such mediumship. In fact, every case which he adduces of preternatural appearance or warning is for good and not for evil. He introduces Swedenborg satisfying the spiritual doubts of the Queen of Sweden, or a merchant of Elberfeld, a friend of Stilling's, and preventing a widow paying a sum twice over, by bringing the information from her husband in the spiritual world of where the receipt would be found. Professor Boehm of Giesen is mysteriously drawn from a social circle to his own lodgings, where he is led to draw his bed from one side of the room to the other, and then return to his company, wondering at the foolish thing he had done; but at midnight the beam in the ceiling falls upon the place where the bed had stood, and the Professor sees then the hand of God, through his good angels most probably. He cites the case of the father of Madame de Beaumont, who was going on a river party of pleasure at Rouen, and was prevented by the distress of a deaf and dumb aunt, and thus saved from drowning, the fate of most of the party. The wife of a common mechanic, he tells us, had this spiritual gift, to whom spirits came to entreat for her prayers, and received much benefit from them. She could call a distant friend to her bedside when she was ill by this power; she consoled persons in distress by assuring them of the safety of their absent friends; she foretold the horrors of the French Revolution; and saw Admiral Coligny in a bloody shirt. She saw Cagliostro, and perceived that he had spiritual power, but used it as a necromancer. Yet Stilling himself assures us that this Mrs. W—— was a pious and benevolent Christian, and lived to the age of sixty-three. And how happened it that she could be all this and yet be practising what was wrong? She did it, he tells us, by 'incessant watch and prayer.' Precisely so! It is the spirit in which spiritual intercourse is maintained that makes it

good or ill. Spiritualism is orderly or disorderly; in other words, good or bad. It is a Divine gift which may, unfortunately, like all our other gifts, be by prayer sanctified, by neglect of it—desecrated and demonised. There is a remarkable passage in 'The Shepherd of Hermas,' a book written in the first century, and then read in the Christian churches as canonical, which accords so exactly with the experience of myself and my family, that I here recommend it to the especial attention of spiritualists:—

'There is a lying prophet that destroys the minds of the servants of God; that is, of those that are doubtful, not those that fully trust in the Lord. Now those doubtful persons come to him as to a Divine spirit, and enquire of him what shall befall them. And this lying prophet, having no power in him of the Divine spirit, answers them according to their demands, and fills their souls with promises according to their desire. Howbeit that prophet is vain, and answers vain things to those who are themselves vain. And whatsoever is asked of him by vain men, he answers them vainly. Nevertheless, he speaketh something truly.

'Whosoever, therefore, are strong in the faith of the Lord, and have put on the truth, are not joined to such spirits, but depart from them. But they that are doubtful and often repenting, like the heathen, consult them, and heap to themselves great sin, serving idols. For every spirit that is given from God needs not to be asked, but having the power of the divinity, speaks all things of itself, because he comes from above, from the power of the Spirit of God. But he that being asked, speaks according to man's desires, and concerning many of the affairs of this present world, understands not the things which relate unto God. For these spirits are darkened through such affairs, and corrupted and broken. But they that have the fear of the Lord, and search out the truth concerning God, having all their thoughts towards the Lord, apprehend whatsoever is said to them, and forthwith understand it, because they have the fear of the Lord in them. For where the Spirit of the

Lord dwells, there is also much understanding added. Wherefore join thyself unto the Lord, and thou shalt understand all things.

'There is a trying of the spirits. "He showed me certain men sitting upon benches, and one man sitting in a chair; and he said unto me, 'Seest thou those that sit upon the benches? They are the faithful, and he who sits in the chair is an earthy spirit. For he cometh not into the assembly of the faithful, but avoids it, and joins himself to the doubtful and empty; and prophesies unto them in corners and hidden places, and pleases them by speaking unto them according to all the desires of their hearts. Try the man who hath the Spirit of God; because the spirit which is from above is humble and quiet; and departs from all the wickedness and from the vain desires of the present world. He makes himself more humble than all men, and *answers to none when he is asked, for the Spirit of God doth not speak to a man when he will, but when God pleases.*'"'

This has been our experience. Ask questions at *séances*, and you will have plenty of idle spirits rushing in to answer you according to your wishes: wait in prayer for what may be given you from the spirit of truth, and you will have truth. For spiritualism is for spiritual truth, not for worldly affairs, which are the business of our natural faculties. The Shepherd of Hermas, therefore, says of preaching:—'When, therefore, a man who hath the Spirit of God shall come into the church of the righteous, who have the faith of God, and they pray unto the Lord, then the holy angel of God fills that man with the blessed spirit, and he speaks in the congregation as he is moved of God.'

We have now shown sufficient of Jung Stilling, and refer the reader to the 'Pneumatology' for many other extraordinary cases of spirit intervention. There have been few spiritualists in any age who more clearly understood the mysteries of spiritual economy, or who more faithfully and conspicuously obeyed its highest monitions—those coming from the Divine Spirit itself.

## CHAPTER III.

### MANIFESTATIONS OF THE SUPERNATURAL IN GERMANY *continued.*

#### Justinus Kerner and the Seeress of Prevorst.

BUT the most prominent figure in the spiritual circle of Germany is Dr. Justinus Kerner. He was a physician of Würtemberg, who departed this life at Weinsberg, near Heilbronn, which had been many years his place of residence, so late as the 22nd of February of the present year 1862, at the age of seventy-six. He had long been blind. He was educated at Tübingen, where he became acquainted with Uhland, and united with him in the collection of the Poetry for the People. He settled at Weinsberg as the government physician of the district. There, at the foot of the celebrated Weibertreue, a castle of Weinsberg, he devoted himself to poetry as well as medicine, and acquired a distinguished reputation as a lyrical poet and one of the founders of the Suabian new school of poets. He published successively the 'Deutschen Dichterwald,' which contains some of his finest productions; 'Romantic Poems;' and a collected edition of his poems. He also published 'Reiseschatten,' or 'Shadows of Travel,' a strange, wild, fantastic work of mingled poetry and prose, and the 'Homeless,' a very intellectual and pathetic story. He next distinguished himself by his chemical researches into the frequent causes of poisoning by eating sausages, a thing very frequent some time ago in Germany, but scarcely ever heard of in England from the

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was distant as well as near; what was in
s present; and gave the most undeniable p
e all this. The excitement, the clamour,
indescribable. The rationalistic philosoph
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ir supposed wisdom, or laughed in their s
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ly took their way to Weinsberg, saw, te
d perfectly satisfied of the truth of the m
s details. Amongst these were Kant
nmayer, Görres, Werner, &c., &c. Of
learned metaphysicians and historians I sh
the verdicts.

raged for so many years in the United States after the developement of the Misses Fox; and were far greater than the second edition of those which the spread of the new phase of spiritualism to England has occasioned. Through all, Kerner, a man of a genial and accomplished character, maintained the utmost good-humour, laughing at the laughers, smiling at the stormy, pitying the abusive, confident in the stability of his facts; and simply saying in his preface of the third edition of the Seeress:—'Truly it is hard — and who must not feel it?— that a foolish, weak woman should overturn learned systems, and bring forward again a faith which the lofty wisdom of men imagined it was in the act of utterly rooting out. But for this I know no other comfort than that of Paul, 1 Cor. i. 27, 28, "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty," &c. And thou,' he adds, 'much-persecuted book, go now boldly forth into the throng, teaching and warning, and may the thorns with which they seek to smother thee become garlands of life!' Kerner had somewhat prepared the learned world for this shock, by 'An Account of Two Somnambulists,' published in 1824; and he followed up the Seeress by a 'History of Cases of Possession in Modern Times;' by 'Appearance from the Night-Region of Nature' in 1836, and another work on 'Possession,' and the ancient mode of curing it by magnetic action.

But though Kerner had begun to study this great and neglected domain of Psychology, termed by Eschenmayer, 'The Night-Region, or Night-Side of Nature,' before the seeress became his patient, it is clear that he had up to that period obtained but a very superficial knowledge of its wondrous phenomena; for when Madame Hauffé was brought to him to Weinsberg, he sternly determined to treat her by the old rules of medicine, and nearly killed her. It was probably through his having published his work on the two somnambulists that he was called in to this lady: but he soon found that instead of dictating to her, his wisdom was to sit

and be dictated to by her from the inner regions of life. His astonishment, as the proofs of an invisible world and an invisible power and agency rose before him in this poor invalid, and from day to day demonstrated their own reality, was beyond everything of his whole past life; and it is fortunate for the world that the case fell into the hands of a man whose mind was not too much petrified by his science, to permit him to see that there were empires of science lying yet before and behind him. As it was the seeress and a nearly six year's daily watching of her case, which not only made Kerner, but many of the most celebrated minds of Germany, thorough and avowed spiritualists, I shall bring the seeress rather than Kerner into the foreground, only observing what a striking change the observation and serious reflection on these cases produced in the spirit of Kerner. In the Reise-schatten, all is wild, fantastic, and belonging exclusively to the outer life and humour; in the Seeress, the tone is that of a wisdom chastened by the profounder views of being; and lovely in its Christian benevolence. His tone is like that of Wordsworth in his latter years, who, addressing the spirit of Coleridge, says of their readers: —

> Prophets of Nature, we to them will speak
> A lasting inspiration, sanctified
> By reason, blest by faith: what we have loved
> Others will love, and we will teach them how:
> Instruct them how the mind of man becomes
> A thousand times more beautiful than earth
> On which he dwells, above this frame of things
> In beauty exalted, as it is itself
> Of quality and fabric more divine.

'Beloved,' says Kerner, 'as the relations of our outward life now are — this every-day life — man is like a chrysalis, which has the unhappy lot to develope itself in the midst of a crowd of boys. See, beloved! how one blows at it, and another strikes at it, and a third transfixes it with a needle; and thus disturbed in its unfolding, it dies slowly, still half chrysalis. And that, beloved! is the image of an unhappy

magnetic life, the phenomena of which are the most especial subject of these pages.'

Madame Hauffé was born in the hilly country of Würtemberg at Prevorst, a village near the town of Löwenstein. This region, the highest point of whose hills is only 1,879 feet above the level of the sea, is yet full of magnetic influences, and produces effects similar to those of second-sight in the Highlands of Scotland, in Denmark, and in Switzerland, as we shall soon find evidenced in Zschokke, an inhabitant of the latter country.

The parents of Madame Hauffé were in respectable circumstances. Her father was the Jäger, or forest-keeper of the neighbourhood, and her brother's occupation appears to have been of the same kind. Her maternal grandfather had lived under spirit guidance from his youth, as Friends would say, 'he had been led and guided;' in the language of spiritualists, he was a decided medium, open to spirit influence, and when, by his own plans for his progress in life, he had quitted his situation, he had been turned back on his way by the appearance of a spirit, and strong impressions on his mind, resumed his post, and had succeeded greatly in it, becoming the head of the concern, and a blessing to the whole neighbourhood. Frederica Hauffé was born in 1801. She was a lively child, but soon showed that she was a medium. She was, therefore, sent to the grandfather in the more breezy Löwenstein, that she might not be too much exposed to spiritual influence in the solitude of Prevorst. But her grandfather soon saw that she was extremely sensitive to the impressions of particular places. In some she was all gaiety, in others became still with a shudder of awe. Like Caspar Hauser, she felt the proximity to graves, and at church could not remain below, but always went up into the loft. She was sensibly affected by different metals, and became perceptive of spirits. She was married when she was twenty years of age, and went to live at Kurnbach, a place lying low and gloomily amongst the mountains, very different in its atmosphere to the airy situations of Prevorst and Oburstenfeld,

had spent most of her youth. Her tendency to
velopement here grew rapidly, and she fell into
ess through her endeavour to conceal her con-
this state she 'suffered many things from many
who did not at all understand her ailment. She
d by cramps, especially in the chest; felt to have
ner head; she began to see figures in crystal, or
sses; when she looked into a glass of water she
orms and equipages, and describe them half an
they came in sight. She had prophetic dreams;
ne second-sight, and announced deaths by seeing
funerals at houses where everyone was in health,
the prognostic was always soon after realised.
ance of spirits became more frequent, and more
he often spoke in verse for days together. She
illness after the birth of her first child; many
ere tried, but they only appeared to increase her
her clairvoyant state she described an instrument
alled a NERVENSTIMMER, an adjuster or regulator

bed, but she had fallen on the floor in convulsions or in such prostration that her life was all but terminated by it. Kerner himself had been greatly prejudiced against her by the reports of her, circulating through the country; and, though he had never seen her, he determined to put all her fancies and complaints to flight by a regular vigorous treatment by the ordinary rules of medicine.

But he found that every remedy produced in her exactly an opposite effect to that which he expected. Her husband and relatives were in despair; she was like one dead, yet died not; and as a last effort and contrary to Kerner's wishes, they carried her to Weinsberg, and left her in his care. She arrived there November 25, 1826, more dead than alive. It was necessary to give her every few minutes a spoonful of soup, or she fainted away, and was racked by cramps. Every evening at seven o'clock she fell into a magnetic sleep, became clairvoyant, and spoke what she saw. In her first sleep in this state, on the evening of her arrival, she sent for Kerner. He did not go till she was awake, when he told her sternly that he would never see her, or listen to her in her sleep; that he thought nothing at all of anything she said in it; that her somnambulic habit had made her relatives miserable, and now must cease. He spoke this with severe emphasis, for his determination was to treat her strictly on a physical basis. His words and tone on this occasion threw her into a state of the deepest prostration and distress.

Kerner continued, however, his plan of treatment for some weeks; but he found that he only did her mischief. The very smallest doses of medicine produced very opposite effects to those which he expected; and it was evident that a very short time of persistence in this course would terminate her existence. Kerner was therefore compelled to allow her to prescribe for herself in the magnetic sleep, which she had long anxiously prayed to be allowed to do when in that state; and he confesses that the outer physician was ashamed to see what much better remedies her inner physician prescribed. When he asked her to prescribe for herself,

hat she could not do that till she was in the sleep-
te the next evening. Kerner ordered seven
asses to be made over her when she slept; and
leep said a gentle course of magnetism continued
r seven days would be the best for her.
ent she came out of the sleep, she felt so much
the seven passes, though nobody told her that she
d them, that she could sit up in bed, and under
of manipulation which she had prescribed in her
ontinued to improve. It was now too late for her
y, but during her stay at Weinsberg, upwards of
nd a half, she continued to prescribe for herself,
devoted himself to watching and recording the
ry manifestations. In person Madame Hauffé
her features of an oriental cast, with long dark
and her frame was as slight and fragile almost as
She had received nothing but the meagrest edu-
ew no language but her own; knew nothing of
history, nor natural history; her Bible and

The expression is simply that God is just, and knows whether she be wicked, deceives others, or lies to herself; knows whether her inward vision is genuine, and coming from Him. She believes that were she rich in joys this would be taken from her, but knows that it will not, for she fears it by His will.

Kerner now witnessed daily in his patient every species of spiritual manifestation which has since become so common in America and in England, except the mode of conversing with spirits through raps and the alphabet—for this she had no need, she conversed with them directly. She was, in fact, according to Kerner, Eschenmayer, Schubert, Görres, and others, who observed her long and carefully, more in the spiritual world than in the physical. Hers was really one of those cases which Stilling says arise from disease, or rather was strengthened by it, for we have seen that she was a medium from a child. Her life hung in the body, as it were, only by a single thread. A single nerve seemed to enchain her to it. 'She was more than half a spirit,' says Kerner, and belonged to a world of spirits; she belonged to a world after death, and was more than half dead. In her sleep only was she truly awake. Nay, so loose was the connection between soul and body that, like Swedenborg, she often went out of the body, and could contemplate it separately.' In this state,' adds Kerner, 'she had no organic strength, but depended wholly on that of other people, which she received chiefly through the eyes and the ends of her fingers.' She said this herself, and others felt it, felt that she drew strength from them, as invisible spirits often do from mediums. Weakly people felt weaker near her. She drew nourishment from the air, and in the coldest weather could not live without the window open. She saw and conversed daily with spirits, both in and out of her magnetic sleep. She said that their presence was disagreeable to her in the outward waking state, but she delighted in their society in the inner waking state. Here she was in a condition of homogeneity with them—wholly spirit with spirit. She was not

aking of the apparitions she saw, and had she not
ioned, little of their visits would have been
et they came continually to her, to pray for them.
often very black or grey, for moral purity or
no metaphysical quality, but a real one, and as
in spirits as a dirty or clear complexion in
ngs. She granted their requests, prayed with
hymns with them, and growing clearer, whiter,
r, they eventually took their leave, with thanks,
sphere. That these were no mere imaginations
roofs were given, for which I must refer the
e volume itself; but this one may be taken as
tance which occurred.

Hauffé arrived at Weinsberg on November 25,
was an entire stranger in the place, and knew
t except Kerner. Yet the very evening of that
hen she fell into her magnetic sleep, she told him
was near her who desired to say something to
e could not tell what. That he squinted dread-

this spirit. Kerner had Mr. F—— to witness these statements in the Seeress's sleep, and they immediately recognised the building described as the office of the high bailiff. Kerner went to the high bailiff, and they looked for the paper, but in vain, and they concluded that her vision was false, and that there was no such thing. He returned and told her so, but she quietly insisted that the paper was there, and must and could be found. Madame Hauffé had said that she had seen the number 80 at the bottom of the paper, and therefore Kerner gave her a paper when she was in her sleep in the evening, on which were rows of figures, and at the bottom 80. He told her that was what she wanted; but she said, 'No, the paper is still where it was; and the man was there again importuning. That this paper lay on his soul, bound him to earth; but if it were found he might, by prayer, obtain salvation.' Both in her sleep and after she awoke she showed great uneasiness regarding the paper.

Kerner went, therefore, again to the high bailiff, and found the paper exactly as she had described it. Kerner requested the high bailiff to bring the paper with him, and attend the Seeress's sleep. He came, and in her sleep she exclaimed, 'The papers are no longer there! But ah!—that is surprising! the one the man always has in his hand, lies there open. Now I can read more, "To be carried into my private book;" ah! that is the line he always points to; he wishes to direct attention to that book.' The bailiff was astonished, for instead of having the paper in his pocket, as Kerner supposed, he had laid it as the sleeper now described. This private book, it appeared, was missing, and the wife was in danger of being put to her oath about it; and as she did not know of it, she was likely to perjure herself by swearing that there was no such book. Madame Hauffé desired that the widow should be warned not to swear that there was no such book. As Kerner did not like to write to the widow, Madame Hauffé wrote to her herself, and had an interview with her.

bailiff, Heyd, drew up a statement and signed
hat the man whose spirit had appeared, had con-
usiness of wine merchant F——, and on his death
deficiency of 1,000 florins, and the private book
ager was missing. That proceedings had been
st his widow on this account, when the whole was
by the discovery of this paper through the ap-
the spirit to Madame Hauffé. Mr. F——, the
ant, also gave a written attestation of the truth
ations, saying, that he previously had no belief in
nor in somnambules, but that his eyes and ears
had convinced him that there was no deception.
ffair, which had happened six years before, had
talked of; that he had not mentioned the sub-
paper to anyone but the magistrate, and when it
oken of to him, he had difficulty in recalling the
of the case.

was only one case amongst many equally extra-
retching through the whole time that Madame

in the depth of winter, for the purpose. So only, on such subjects can truth be elicited. Learning and speculation cannot supply the place of personal investigation.'

Madame Hauffé, like most clairvoyants, could read in her magnetic state, anything laid on the pit of her stomach, and enclosed between other sheets of blank paper. Without even attempting to look at the paper, she always stated its contents, and when Kerner laid two such papers on her chest, one saying there was a God, and the other denying this, she said the one paper made her feel happy, the other gave her the feeling of a void. She continually saw things at a distance; knew what was doing at home; wrote, and warned her parents of a danger to her child, which they thus avoided; and, at another time, of a danger to her brother from his gun. He examined it, and found that it had been maliciously charged by somebody, in such a manner, that it would, in all probability, have burst in his hand on being discharged. She foresaw the death of her father and grandfather, and many such things. She recognised her maternal grandmother as her constant guardian angel, but missing her for a week, another guardian angel told her that she was closely engaged at her grandfather's. She was, in fact, attending her husband, the Seeress's grandfather, in his last hours.

Madame Hauffé had a wonderful therapeutic power, though herself so hopeless an invalid. The most remarkable proof of this was the restoration of the Countess of Maldegham by praying with her. This lady had fallen into a state of the strangest hallucination after the birth of her second child. She imagined herself no longer really living. She did not recognise the identity of her husband or her children. She believed they had lost their estate, and when taken to it, she could not recognise it. The count, in the deepest anxiety over her condition, had consulted all the most famous physicians both in Germany and other countries, but all in vain. The countess, in her lucid intervals, always said that her cure would proceed from no physician, but from her husband.

n hearing of the cures by Madame Hauffé, went
g with the countess. He introduced her to the
ugh Kerner; she prayed with the countess, and
y clairvoyance for her, and she was suddenly and
ured. Eschenmayer says, 'I heard the account
ps of the countess herself, and witnessed her
iction that she had been cured by the Seeress.
y gives us a glimpse into the region of spiritual
which disperses, like soap-bubbles, all our
bjections drawn from the laws of nature. My
er calls on mankind to acknowledge the power of
ayer; but, alas! they know it not. They think
n the universe by the force of their vaunted
they find it but an empty shell.' Kerner, in
ted that the countess still, ten years after, re-
fectly well; and Mrs. Crowe, at the time of her
of 'The Seherin von Prevorst,' was informed
man recently from Germany, that she remained
eriod.

which I have seen. Notwithstanding the possession from nature of this language, she asserted, as all spirits and spirit-readers do, that disembodied spirits have no absolute need of it, for they read each other's thoughts. She began to speak this language even before her marriage.

Other extraordinary developements in her, were her Sonnenkreise and Lebenskreise, sun-circles and life-circles. After a time of great suffering in October 1827, she said that she felt a ring encircling her, and fastened to her left side. That it was no imaginary but a real ring, lying heavy upon her, and it lay on the nerves, and consisted of nerve-spirit. Under this ring she felt six other rings. Within this larger ring, she perceived an inner ring of three circles. This inner ring she called her life-circle, the soul residing in the centre, and looking forth into the large outer circle, which she called her sun-circle. There is some little confusion in her description, for the six lesser circles under the large circle, and which eventually became seven, she also calls sun-circles. The meaning seems to be that the inner or life-circle is the sphere of the spiritual life, the outer circle with its lesser circles is the circle of the outer life, the lesser circles so many years. These represented her outer experiences since she fell into the magnetic state, and the last was cut in two in a particular direction, rendering a certain number of months quite blank. During this time she had no consciousness of what passed outwardly. This period was a blank in her memory. The outer or sun-circle, was divided into twelve sections—months; the inner one into thirteen and a half. These circles, she said, were always in motion, and every seven years the seven sun-circles fell away and seven more appeared. Every person she said had two numbers connected with their lives. Her numbers were seven and ten, and within these numbers events came round in cycles.

But the most remarkable thing connected with these circles, is, that the balance of every day's good and evil is summed up and expressed in a cypher, and carried into the

he week's, the month's, and the year's the same. of every day, week, month and year, this cypher, the exact balance for or against the individual, registered; and so, at the end of his life, there her expressing the exact moral account of the in- Therefore, the moment the soul steps out of the ries with it, written on its breast, the exact sum or evil of its whole existence. This is a startling we have in our own souls a self-registering prin- on in its operations independent of our control, ing our exact spiritual condition at the moment nce into the spirit world.

understanding of this circle system can only be a careful study of the explanations given by the which stand at large in Kerner's volume, but of Crowe gives but an abridgement in her trans- have also in the original seven lithographic plates, these circles. These Madame Hauffé drew influence: and the manner of her drawing them

as others, and remain to be seen, though the power is again gone from me. Giotto, or any pair of compasses, could not strike more perfect circles than I could under this influence, with nothing but a piece of paper and a pencil. No inventor of tracery or patterns could invent such original ones as were thrown out on the paper day after day, with almost lightning speed, except with long and studious labour, and by instrumental aid. At the same time the sketches given through me are not to be named with the drawings, both in pencil and colours, produced in this manner through others who are well known.

Another remarkable thing connected with the spirit-language and these circles, was a system of spirit numbers and calculation, which she represented, like the language, of wonderful capacity. Both the writing and the numbers ran, in oriental fashion, from the right to the left, though she assuredly knew nothing of oriental modes. She had two systems of calculation, one for the outer and the other for the inner world; and so rapid and intuitive was her knowledge of this language and this system of calculation, that at any distance of time afterwards she could detail in an instant any variation, however, slight, in any copy of her writing or drawing. On a copy of her Sonnenkreis being brought to her a year after she had made the original, she immediately detected the omission of a single point!

A few words more will fill the whole extent of space which I can give to this remarkable case of spiritual developement. I recommend my readers to study the original; and I would also recommend Mrs. Crowe to perfect her good work to the English reader by giving a complete, uncurtailed translation, illustrated by the seven plates of drawings which accompany the original. Let us now see how extraordinarily the Seeress, from direct spiritual insight, has confirmed the wisdom of many great minds of whom she never heard. Dr. Kerner has made these references, I only quote him.

'The sun-circle,' says the Seeress, 'is our sun-circle, and every man carries this in himself upon his life-circle, the

ıtion-wall interposing. But in proporti
vn from the centre by the attractions of
advances into darkness, and loses th
ɔn, and knowledge of the nature and ı
surrounds her. This insight is now giv
magnetic sleep, when we are withdraw
ıce of the senses.' This is precisely what
ıat which is with us now, science, was,
ɛs, rather a revelation of a higher spirit t
ıbers of which the Seeress speaks, are '
ıtinually spoken of and used by clairvoyaı
f the importance attached to certain numbe
Moses, as three, seven, and forty; with th
ts, and especially of Daniel. The oldes
ks display the same calculations, drawn fr
ght into the natural relations of things, as
magnetic sleep. The astronomical tal
ch claim an antiquity of 6,000 years, leave
over regarding the variation of the eclipt
ent Indian poems speak of the natural po
he significance of their shapes and colours,
of stones and metals. The most ancient
e theories of

umbers when we read in Plato—'The soul is immortal nd has an arithmetical beginning, as the body has a geo-netrical one. She is the image of a universally diffused pirit; has a self-movement, and penetrates from the centre hrough the whole body around. She is, however, diffused hrough corresponding mid-spaces, and forms at the same time wo circles bound to each other.' The one he calls the move-nent of the soul — the life-circle of our Seeress; the other he movement of the universe and of the comets, the sun-ircle of the Seeress. 'In this manner,' says Plato, 'is the oul placed in connection with that which is without; knows vhat is and constitutes harmony; whilst she has in herself he elements of a fixed harmony.' 'This natural calculation,' Plato says, 'serves for the enquiry into the good and the eautiful. If a man loses this gift of God he no longer nderstands human nature, our moral and immortal parts, or the foundations of religion. When he loses his number, e loses his connection with the good, and becomes the inevi-able prey of evil.' This is the same as the assertion of the eeress, that if a man lose this fundamental calculation, he placed in immediate *rapport* with evil and its consequences, nd with the consent of his own will.

Other modern seers have conceived of an especial mystic umber in nature. San Martin says: 'Numbers are no ther than an interpretation of truths and laws, the ground ext of which lies in God, in man, and nature.' Novalis lso says: 'It is very probable that there is in nature a onderful mystic science of numbers. Is not all full of eaning, symmetry, allusion, and a singular connection?'

Swedenborg, of whom the Seeress knew nothing whatever, lludes to exactly such circles. 'The base and false have eir seat in the natural mind, whence it comes that this ind is a world in small or in form; and the spiritual mind a eaven in small or in form, and into the heaven nothing vil can come. Both minds are bowed out into circles.' he Seeress, knowing nothing of Swedenborg, asserted e same doctrine as the Swedish seer, that there is a

n as well as a natural sun— the spiritual sun she sun of grace. 'There is a higher sun than that s,' says Swedenborg. 'Above the angel-heaven re love. It shines as fervently as the sun of the e warmth of this sun gives will and love to angels Light, wisdom, understanding, flowing from it piritual. That which radiates from the sun of natural, and contains the life of nature.'

ayer wrote to Kerner on reading the communi- e Seeress :—'There are two suns; the one which ghtens our day, and brings all to the light, but is stricted to our planetary system, and is but as a ocean. There is also a central sun, which we do ich leaves us dark, but even in this darkness rst to us the infinitude of the starry world; a hich all the stars, including our sun itself, receive and which is as certain as is our sun.' Enne- s 'History of Magnetism,' says, 'Man stands in a circle, founded indisputably in nature; wherein

narrative of the Seeress, which the reader must seek in the account at large. Her truthfulness had been attested by numbers of her most enquiring and scientific visitors. Kerner himself says he visited Madame Hauffé at least 3,000 times, but never could discern deception. He states that so far from priding herself on her powers of spiritual vision, the subject was painful to her; she would gladly have been free from it, and never talked of it, except when drawn out. The fact that her life and sun-circles were realities to her, was shown by her laying the drawings of them on her heart always in a particular manner in her magnetic sleep; and if they were purposely altered, however adroitly, she felt it, and readjusted them exactly as they had been laid by her before, and without once looking at them. Her perception of different sensations from plants, precious stones, and other minerals were repeatedly tried by placing them in her hands when in her sleep, when she always ascribed the same property to the same thing (Schubert's Geschichte der Seele, vol. ii. p. 619-626). In fact, the infallibility of her perceptions was one of the most amazing features of her case. Her spiritual vision, by inspection of crystals, mirrors, or soap-bubbles, gave a curious confirmation to similar phenomena witnessed commonly in the East, and formerly in Europe by Cornelius Agrippa and Dr. Dee.

Returning from the Seeress to Kerner himself, I have to remark, that not only in this work, but in his others on kindred subjects, he has collected a number of narratives of apparitions and various other spiritual manifestations, all of them supported by the strongest evidence, both persons and places often fully named, in several instances certified as true by public authorities. Some of these have been included by Mrs. Crowe in her 'Night-side of Nature.' They detail so many phenomena which have since been repeated amongst both American and English spiritualists that they are of the utmost value as proofs of the permanent nature of these things. What occurred in Germany long before American spiritualism was heard of; and what has occurred in

America amongst tens of thousands who never heard of these German occurrences, and since in England, all possessing the same specific characteristics, proclaim their own reality beyond the possibility of denial. Furniture was moved from place to place, carried through the air; gravel and ashes flung about, where no human being could fling it. In the strange occurrences which happened to Councillor Hahnn and Charles Kern of Künzelsau, in the Castle of Slawensick, in Silesia, (which are given by Mrs. Crowe and also by Mr. Owen, in his 'Footfalls,') these gentlemen were afterwards joined by two Bavarian officers, Captain Cornet and Lieutenant Magerle, as well as by Councillor Klenk, all anxious to discover the cause of the phenomena; and they were frequently attended by Knittel, the castle watch, Dörfell, the book-keeper, and Radezensky, the forest-master. Hahnn had been a student of German philosophy and was a materialist. Yet these gentlemen Hahnn and Kern, for two months, and the others when present, were persecuted by the throwing of lime at them, when the doors were fast, and not only so but by the throwing at them and about, knives, forks, spoons, razors, candlesticks, and the like; scissors, slippers, padlocks, whatever was moveable, were seen to fly about, whilst lights darted from corner to corner. The knives and forks rose from the table before them, and fell down again. The most unaccountable thumping and noises attended these migrations of insensible articles. A tumbler was thrown and broken to pieces. Captain Cornet cut about with a sword at the invisible form that was throwing articles about, but in vain. What was strangest of all they saw a jug of beer raise itself, pour beer into a glass, and the beer drunk off; on seeing which John, the servant, exclaimed, 'Lord Jesus! it swallows!' Kern, looking into a glass, saw a female in white, which greatly terrified him, and resembled the reported appearance of the White Lady often seen in German palaces. After two months the annoyances ceased, and never returned. No natural clue to their solution was ever obtained.

What took place in the prison at Weinsberg, was made

he subject of a strict investigation by a committee during he proceeding of the events, but only to confirm their abnormal character. Dr. Kerner, who was the physician to the prison, was ordered to attend a woman confined there who complained of being disturbed by a ghost which haunted her and importuned her to pray for its salvation. The magistrates ordered him to report on the case. After having closely watched it for eleven weeks, Kerner reported that here was no doubt about the case; the woman was haunted by a ghost almost every night, who professed to have been a Catholic of Wimmenthal, and who had been in this miserable condition since 1414, in consequence of having, amongst other crimes, joined with his father in defrauding his brothers. Others were appointed with Kerner to watch the case, and amongst these were Justice Heyd, Drs. Seyffer and Sicherer, Baron von Hugel, Kapff, professor of mathematics of Heilbronn, Fraas, a barrister, Wagner, an artist, Duttenhofer, an engraver, etc. All were compelled to confess the reality of the phenomenon. A Mr. Dorr of Heilbronn, amongst others, laughed much at the report of these things; but he was soon candid enough to write, 'When I heard these things talked of, I always laughed at them, and was thought very sensible for so doing; now I shall be laughed at in my turn, no doubt.' The chief features of this case were these: — The ghost came nightly, and sometimes entered by a door, and sometimes by a window, placed high and strongly guarded by iron bars. He often announced his coming by shaking this window violently. In order to know whether this window could be easily shaken, the examiners ordered men to attempt to shake it; and it was found that it required six to shake it at all, whilst the spirit shook it violently. The spirit was always preceded by a cool air, and attended by the same crackling noise mentioned before, and familiar to the readers of the American case reported by Mr. Coleman. He was also accompanied by a cadaverous, stifling smell, which made a number of the prisoners, who always perceived it, sick. He was also attended by phos-

phorescent lights, radiating around his head. When he touched persons, the parts became painful and swollen. He opened doors and shut them at pleasure, though locked and bolted. He spoke quite audibly, and could be heard not only by the woman Esslingen, but many others. When the woman was liberated, she went with some of her friends, according to her promise to him, to pray on his grave at Wimmenthal, and he came visibly and thanked her. At going away he asked to shake hands with her, and on her wrapping her handkerchief round her hand first, a small flame rose from it, and the burnt marks of his thumb and finger remained, as in the case of the Hamersham family in Stilling's 'Pneumatology.' After this he never reappeared at the prison, nor in the houses of many of the examining gentlemen, as he had done.

Whilst Madame Hauffé was spending some time at Kerner's house, gravel and ashes were thrown about where no visible creature was to throw them. A stool rose gradually to the ceiling, and then came down again. Footsteps were heard following members of the family from room to room. In another case, a square piece of paper floated about the room, and a figure appeared, attended by 'a crackling noise and a bluish light.' Such appearances and sounds have been abundant in Germany, but I shall close this enumeration of them by noticing a circumstance which corroborates the narratives of witchcraft. It was a fact that, when Madame Hauffé was in a particularly magnetic state, she could not sink in her bath, but rose to the surface, and could only be held down by hands. She was also at times lifted into the air, as is the case with Mr. Home, and has been with many saints and devotees of all countries and times.

I have gone at greater length into the accounts of Stilling, Kerner, and Madame Hauffé, than I can afford in the general course of this history, into which enormous masses of facts press for utterance; but I have done this in the outset to dissipate at once, as I have said, the ignorant assumption that modern spiritualism originated in America, and still more to

demonstrate that there has scarcely been a single variety of manifestation in the United States, or since in England, Switzerland, and France, which were not already exhibited here; and which, indeed, have not been exhibited, as this history will show, in almost every age and country of the world. These reappearances at distant intervals, and in remote countries, of the same identical phenomena, prove absolutely that they result from one great law of Providence, or, as philosophers prefer to call it—Nature. The Seeress and Stilling confirm all that has occurred amongst us and our transatlantic brethren; and our manifestations again confirm those of Stilling and the Seeress. Nay, more, the phenomena attending the Seeress confirm those of Plato and Pythagoras. A German woman, of next to no education, after a lapse of more than two thousand years, reutters some of the deepest psychological truths of the great Grecian, Persian, Indian, and Egyptian sages — they who gave the highest finish and the deepest significance to the mythologies and religious revelations of the pagan nations of antiquity. These are carefully scrutinized and accepted as truths by the most profound psychologists of Germany, who satisfy themselves with astonishment that this simple peasant woman had no knowledge whatever of those ancient sages, nor even of Swedenborg, who had departed from earth nearly half a century before. These facts, testifying to the permanent existence of such phenomena, the products of permanent law, and free from any fantastic, accidental, or visionary character, free from any kinship with Bedlam or chaos, cannot be too much pondered upon by those who pride themselves on the sequence of their logic or the keenness of their faculty for metaphysic analysis. Of the other chief figures of this illustrious group of German spiritualists, I can only give the briefest notice. Their works would supply whole volumes of evidence of the most interesting kind, and the department of apparitions alone, from sources of the highest authority, would fill a library.

## CHAPTER IV.

### ATIONS OF THE SUPERNATURAL IN GERMANY *continued.*

mayer, Schubert, Görres, Ennemoser, Meyer, Kant, etc.

n, careful, and impartial observer, as Eschenmayer ed by Kerner, with a noble superiority to the gene- n who have devoted themselves to medicine and practical philosophy, after having closely watched

papers on spiritual subjects, afterwards collected under the name of 'Blätter aus Prevorst,' 'Leaves from Prevorst.' He also, strengthened by foundation of positive facts drawn from this practical insight into psychology, attacked the infidel philosophy of Hegel, under the title of 'The Hegel Philosophy compared with Christianity;' and he dissected Strauss's 'Leben Jesu' in his 'Iscariotism of our Time,' as a supplement to that work. But they are his 'Mysteries' which contain the richest evidences of Eschenmayer's spiritualism. I have already quoted him more than once; and, therefore, with a single passage from this last-named work, I shall pass on. 'Whoever,' he says, 'will freely peruse these histories will quickly see that it is not merely with mathematical phenomena, but with the great demonstrative fact of COMMUNICATION WITH THE DEAD that we have to do. The question here is teaching and testimony which have the greatest interest and significance for mankind.'

## Von Eckartshausen.

Baron von Eckartshausen, who had deeply studied psychological laws, was residing at Munich. One night he remained till twelve o'clock meditating on the powers of magic, when suddenly he heard a funeral song. He looked out of the window, and saw Roman Catholic priests going before a coffin with burning wax candles in their hands, and reciting prayers. Chief mourners went before the coffin. Eckartshausen opened the window, and asked, 'Whom do they carry here?' A voice replied, 'Eckartshausen.' 'Then,' said he, 'I must prepare.' He awoke his wife; told her what had happened, and within one hour after he was dead. Dr. Wolff heard this account from Eckartshausen's own family.

Wolff relates, too, that when residing in the family of Count Stolberg, the Count sometimes uttered prophetic announcements which always came true. On the news of Napoleon having escaped from Elba arriving, Stolberg rose and said, 'But this will be his last attempt.' The same day, as

valking out with him, he suddenly stopped, and, as in thought, exclaimed, 'Er fallt! Ihn stürzt Gott tige. So hat es beschlossen der Alte der Tage!' God Almighty hurls him down. So has it been the Ancient of Days!'

## SCHUBERT.

or of the admirable 'History of the Soul' was at too, one of the ablest and most undaunted of the iritualists. The reader will find abundant evi- is in his great work, the 'Geschichte der Seele.' ne of the staunchest maintainers of the truth nomena of the Seeress of Prevorst. Schubert the influence of stones both on body and spirit. his 'Natural History,' 'In many respects the gdom appears a world full of deep indications of l one; and of magical relations to the nature of not only has a somewhat poetical antiquity

619-626. For further evidences of Schubert's spiritualism, see this learned work, especially the second volume, the first being rather the history of *the body*—the soul's house.

## GÖRRES.

And Görres, too, was one of this remarkable constellation of spiritualists—Görres, that fiery and trenchant and many-sided soul; Görres in his youth haranguing in clubs and popular assemblies, all flame and eloquence on the wondrous dawn of freedom in France; Görres writing his 'Rothes Blatt,' and heading deputations to Paris; Görres in mature age as stalwart a champion for the Catholic faith; Görres with his ready and acute and universal talent, the historian, the physiologist, the theologian, now in prison for his free speaking of kings and princes, now at the head of patriotic Tugenbunds, and again revelling with Arnim and Brentano in the poetry and legends of the Middle Ages, and editing People's Books. Görres everywhere and every how, keen, sarcastic, impetuous and yet truthful, at length threw all the glowing energies of his soul into the cause of the highest philosophy. He espoused the cause of spiritualism in his 'Emanuel Swedenborg, his Visions, and his Relation to the Church,' in his 'Christian Mysticism,' and in his 'Life and Writings of Suso.' In the introduction to this last work, his observations on the circles of the Seeress are so excellent that I shall give a summary of them.

'To the clairvoyant, the inner world lying behind the Dream-World is laid open. He wanders in it in full daylight. Placed in the periphery of his being, he looks forth towards its shrouded centre. All the rays of influence which fall from above into that centre and stream through its interior, strike against him, who places himself in the midst of their streaming with his face directed towards their source. Its interior is to him objective, and he gazes upon it to its very depth, and glances thence over into that spiritual world from whence they have come. But in this relation-

he intuitive and other activity, whilst the soul, from the highest centre, enters into the circle of ife, and as regards the spiritual world and its significance, has abased herself, she has, on the ansferred herself into the higher centre of all gs, which repose in the embrace of human life; drawn nearer to the centre of Nature, and whilst red herself in this, and has thereby risen to a h in the region of nature, she has received this herself. To the clairvoyant, then, stands the onger circumstantially opposed, but has rather entered into him. No longer does he strive utside to penetrate visually into her interior he rather glances from her centre outwards, yet he spiritual. In descending from the spiritual as arisen nearer to the world centre; for his eye, ards the spiritual, his back is at the same time he natural, and he receives its influences as if ed from behind and from within to him. The

ınd awakes, the violet looses and passes deeper into sleep ınd the night-world; and even so sounds, soft sounds ınswering to dark colours, and hard sounds to red. In the ıame manner plants arrange themselves, so that the laurel ɔoints towards the inner world, and the hazel-tree towards ıhe outer one; and so, finally, men order themselves in their ıurroundings; the greater number for the outer world, but ɔthers, because they are in closer rapport to it, belong to the nner. All these operations of metals, plants, and men were trikingly manifested in the Seeress. And all these relationhips are perceived through a species of common sense, which ll other sense being departed from, it is more closely allied o the spiritual, is less bound to time and space, and since it ɔoks not into things from without, but from within outwards, ɔoks into their living faces, and into the mirror of the piritual world, and appears less obstructed by the impenerability of matter.

'Thus a new spirit-world is thrown open to the sense of ight, and it lies before it in the same clearness as the outer ɾorld in the waking state. And as in the outer sight of the ody divides itself into distinct life-spheres, and the sunɾorld dissolves itself into regulated circles, and these circles tand in a determined intercourse with those spheres; so this ıner observation also divides the soul into spheres, and the piritual world into circles, which in the same manner unite hemselves into regulated and alternating relationships. Such re the circles with which the Seeress has circumscribed her ıner self; and which Justinus Kerner has so fully compre.ended, and so truthfully and graphically described that un-circle in which the visible world lies; the life-circle, ɾhich, pertaining to the soul, speaks of a higher spiritual ıe; betwixt both the dream-circle with the middle world nd in the interior of the soul-life-circle, the three others ɾhich belong to the spirit. To her the innermost of these hree circles is bright as the sun, the centre of it much ɔrighter than the sun. In this she saw an abyss not to be ooked through; the deeper the brighter, which she calls the

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learest light. This looking into the i
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till, finally, the soul, in the closest interc
is capable, knows God alone, and He dv
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ire will, which wills in her will, after th
from every touch of an evil compulsion. He
itself that profounder heaven, which the
cludes in itself. Those three soul-circles,
that deeper condition discovers, now show
symbolical indications of those three highe
the inner life of the saints have opened un
sacred which

in opposition to the exoteric, which is the foundation of clairvoyance.'

These views Görres has practically illustrated in his 'Christliche Mystik,' and they who would have an adequate idea of the extent of miracle claimed by the Catholic Church, must read the two bulky volumes of that work. In this he has ranged through extensive libraries of the lives and works of saints in every country of the world. There you find the whole history of the extatics and their stigmata, chief amongst them, St. Francis of Assisi. In some, the wound in the side penetrated to the heart, so that it must have been mortal without a standing miracle. Others had the power, in their devotion, of becoming invisible, of rising in the air, of being carried from place to place, as St. Joseph of Copertina; of passing through closed doors; of the opening and closing of doors before the saints; of miraculous powers of preaching, singing, playing on sacred instruments, healing sickness. Often the places where they were were so ablaze with light that people thought they were on fire; and all this he relates in the coolest manner, and some of the cases of so recent a date that he gives copious and positive evidence.

## Dr. Ennemoser.

It is scarcely necessary to point out this eminent psychologist as one of the great band of German spiritualists of the latter end of the eighteenth and commencement of the nineteenth century. His three great works, his Histories of Magic and of Magnetism, and his 'Geist der Menschen in der Natur,' have made him universally known. To the English public the translation of the 'History of Magic,' made by myself and my son Alfred, on our voyage to Australia in 1852, when American spiritualism was little heard of in England, and undreamed of by us, has made the name and opinions of Dr. Ennemoser familiar. In this work, which is a great collection of historical facts connected with magic, and with spiritualism in its relations to those myste-

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It is scarcely necessary to point out this eminent psychologist as one of the great band of German spiritualists of the latter end of the eighteenth and commencement of the nineteenth century. His three great works, his Histories of Magic and of Magnetism, and his 'Geist der Menschen in der Natur,' have made him universally known. To the English public the translation of the 'History of Magic,' made by myself and my son Alfred, on our voyage to Australia in 1852, when American spiritualism was little heard of in England, and undreamed of by us, has made the name and opinions of Dr. Ennemoser familiar. In this work, which is a great collection of historical facts connected with magic, and with spiritualism in its relations to those myste-

ries of nature called magical, Dr. Ennemoser has shown how far the ancients, the middle ages, and modern times all agree in the assertion and the experience of a spiritual world and power, rising forth out of the physical nature of man and showing itself above it. Ennemoser is no dreamer, and no credulous accepter of unproven facts. As a physiologist and physician his knowledge of these subjects was the result of years of extensive experience. He has carefully separated the lower from the higher phenomena, the purely spiritual from the spiritual still shrouded in the physical. Clairvoyance and magnetic action do not amount with him to anything abnormal, or what is called preternatural, but are strictly powers of nature, and belonging to the region of physical science. He does not admit extatics with their stigmata to a higher than a magnetic sphere. In his 'Magnetismus,' he gives long and careful details of their cases, and sees no miracles in them. But not the less does he perceive, and maintain, the existence and projection into the sphere of human life of the higher region of manifestations which, as Görres says, commences where clairvoyance ends. He sees palpable proofs of spirit-agency in all the various relations of classic mythology, of middle-age witchcraft and the reality of demonology, in the annals of the church, and in the more modern developements; sets his seal to the revelations of Böhme, Swedenborg, the therapeutic power based on Christian inspiration of Gassner, and Greatrakes, and of similar psychologic truths, though under deforming influence in various and remote peoples. Whilst he does not admit the extatics to more than magnetic influence, though clearly their condition is linked on to a higher, he fully admits spiritual inspiration of many of the saints, and specifies the cases of St. Theresa, St. Catherine of Sienna, and others. To regard clairvoyance as a disease with Stilling and others, he says is to confound causes and effects. Weakness of body may allow the strength of the soul the more to manifest itself, but the soul has no more to do with the weakness of the body than the sun has with the clouds through which

imes his beams cannot penetrate, and then, again, do rate because the clouds become weak and thin. The always there by day; the soul is always in the body; ne and the other manifests itself more or less according e intervening obstructions. The weakness of the cal frame may therefore permit the display of clair- ice, but does not create it. Clairvoyance is a positive tion of the inner life, independent in the physical isation as to its existence, but not independent as to its estations outwardly. Therefore, says Ennemoser, 'To hat clairvoyance is a disease, is to confound it with the ed subject; or rather, it is nonsense. Clairvoyance v known to be a conscious, freely-acting condition of ner life, and he who pronounces it frenzy and mad- s seized by a madness himself.'—*Magnetismus*, p. 225. few pages onward he says:—'In the higher steps of oyance and of genuine extacy soars the winged spirit y in the super-sensuous region; gazes with the clearest ption on the objects around it; distinguishes delusion truth, and understands perfectly the language of kin- natures. Strong in innate strength and fire, elevated all earthly obstructions, in full society and accordance spiritual powers, and undisturbed by the reflex of daily he creative spirit moves in the highest condition of ation, of pure enthusiasm, and genuine felicity. When us know this higher and super-sensuous condition of pirit, and when we can no longer deny a higher than a natural, a spiritual and Divine influx, and when there nd practically to exist a higher clairvoyance, and a state of extacy, then the assertion of Wirth in his ory of Somnambulism,' that clairvoyance is a phrenzy, t of Strauss that it is want of mind altogether, may be for what it is worth.' P. 229.

... a higher Truth.' In his 'Ha
uisition, not only the fixed belief of
eece, Rome, and all the countries wh
ers prevailed, but also the assertions of
ch farther,' he says in his 'Blätter,' 'th
her phenomena of Nature would have b
the childishness to terrify ourselves
ryday opinion. This is shown by the
at physiologist and very witty man (Kant
the fear of superstition, like all learned
h respect what he did not understand.'
Meyer asserts that the faith of all nati
testimony of the most enlightened p
ited, and the ineradicable feeling in our ow
at bottom one and the same thing, redu
bt that there is a world of spirits from
rn into this. That however incompreh
to the natural reason, the progress of
the physical world and of the extraord
a are every day rendering more compr
ices the inconsistencies of Luther who
gatory, in his translation of the Bible,
ek word Hades and the H

spirits once divested of their bodies must arrive at an almost instantaneous expansion of their faculties, extension of their knowledge, and exaltation of their desires. Nothing has so much astonished modern spiritualists as the ignorance and childishness, to say nothing of the falsity and depravity, of spirits who have announced their presence after ages of departure from this life. Nothing has brought down on spiritualism so much ridicule from opponents. But as Swedenborg has shown, nothing is more common than for disembodied spirits to remain for great lengths of time without any intellectual or spiritual advance; thus verifying the assertion of the Scriptures, that 'as the tree falls, so it lies.' Meyer has shown at much length from the writings of the ancients, that it was a deeply-rooted faith of theirs, that the dead carried all its passions, peculiarities, and predilections along with it. This is everywhere manifested in their anxiety to have the remains of the dead interred with all customary honours. We have in Homer, and the great dramatists, spirits coming from Hades to complain that their bodies have been neglected, and those rites undischarged which soothe the spirit even in Elysium.

Meyer tells us that such is the truth taught by the latest openings with the spirit-world, and we may thence see what we have to expect, if we enter there without that new-birth which Christ taught the absolute necessity of. If we do not enter there as a little child, but carry with us the stains, the distortions and groveling desires of earth, still harder will our escape from them be there than here. He stoutly maintains as truths of a spiritual nature, corroborated by both ancient and modern philosophers, the revelations of the Seeress of Prevorst, which avowal of itself is the test of a thorough-going German spiritualist of that era.

## Immanuel Kant.

I must here close my notices of this brilliant constellation of German philosophers, who, in a most sceptical and sneer-

red nobly to maintain spiritual truth. What a ntrast do they present to the majority of the phi- nd theologians of England at the present day! t men dared to look unpopular facts in the face, step in an inductive process; and having dared und them facts, they had the moral courage to em. All honour to Kant. There are numbers ght to be included in this notice, but space does There is the popular dramatist and theologian, udwig Werner; there is Novalis, who is of opinion t spirits reappear, but that at the moment of ap- spiritually magnetise us, so that we become perci- n. There is Schiller, who, in writing, wonders houghts came; for they frequently flowed through ndent of the action of his own mind. There is saw his double as he was riding along, who believed ualism of Stilling, and the spiritual intimations of her. But if I entered amongst the poets and d writers of different kinds, I might run through

tence of God.' Kant was no sceptic; on the contrary, he a firm believer in God and Christianity, although you ver very little of the latter great truth in his argu- ative philosophy; you have to seek it in his familiar rs. But in stripping away all historic proof of the ex- ce of God, he reduced the Almighty to a mere abstract a subjective conception of pure reason. But there is a in history as well as in metaphysics. That deep and ersal idea in the human mind thus develops itself in etual majesty, and clothes the abstract idea, the radical innate faith of the race, as a body clothes the spirit. The cience and the experience of man acknowledge the t Mover of worlds and events, as he at once speaks from oul within, and in the progressive evolution of a mighty a of world-history without. All this corroborative and teral proof, Kant and his successors have sacrificed to roud ambition of planting and establishing God, not on throne of his own magnificent universe, but on that of ristotelian logic.

hat this is no empty charge against Kant might be dantly shown, were that the object of this work. Let e simply how he has treated the faculty of prophecy. his 'Kleine Anthropologische-Practische Schriften,' l 7, Article '.Von der Wahrsagergabe," p. 90, he says prophesying of the inevitable fate of a people is useless, use, according to such prophecying, that fate cannot be led, and it is absurd because a theory of free-will is tantly attached to it, which is a contradiction. That nen have generally been held to be prophets, which es the absurdity the greater. It is not here the business amine these propositions farther than to say, that this up prophecy by the roots. It is, in other words, en- g upon the old 'fate and free-will question,' that as nniscient Providence must foresee, so he must prede- ine: one of those logical knots in which men think they tied up the hands of an omnipotent God when they only tied up their own. This treatment of prophecy is

e mode in which the disciples of Hobbes and Paulus and Strauss, the feeble untimely birth of in England, have treated both prophecy and history sweat histories as Jews sweat gold coins, and troyed their 'image and superscription,' and hem light and flat, expect us to take them as ing all their original weight, substance, and dis- relief. For these reasons it is impossible to ex- from being one of the most influential originators of lduceeism. But, spite of himself, he became and e of the most distinguished attestors of the truth of n in the person of Swedenborg. Let us see how. when he was thirty-five years old and in the is faculties, a Fraülein von Knobloch had asked of the wonderful things said of Swedenborg which ere exciting a great sensation in Germany. Kant a letter, in which he says he has always endea- void such subjects lest he should become frightened a churchyard or being in the dark. But in





he, with a distinguished company, was yet said to be
. In order not to blindly reject a prejudice against
ions and the like by a new prejudice, I thought it
asonable to make some enquiry into this matter. I
to the already mentioned officer in Copenhagen, and
ed him with a variety of questions regarding it. He
ed, that he had again spoken on the affair to the
von Dietrichen, and found that the matter was actually
ed; that Professor Schlegel had also assured him that
ould be no doubt whatever about it. He advised me,
himself was just then departing to the army under
l St. Germain, to write to Swedenborg himself in order
in more exact information. I wrote accordingly to this
rdinary man, and my letter was handed to him by an
h merchant in Stockholm. He informed me that Herr
wedenborg had received the letter politely, and pro-
to answer it; but this answer never came. In the
me I made the acquaintance of a superior man, an
hman, who spent the last summer here, and whom I
d, on the strength of the friendship we had mutually
cted, to make, on his journey to Stockholm, particular
y regarding the wonderful gift of Baron Swedenborg.
ling to his first communication, the already related story,
assurance of the most distinguished people in Stock-
was exactly as I have already stated it to you. He had
en spoken to Baron Swedenborg himself, but hoped
) do it, since it was difficult to him to persuade himself
l which the most intelligent people of that city told him
secret intercourse with the invisible spirit-world could
. But his subsequent letters spoke very differently.
d not only spoken with Baron Swedenborg, but had
him in his own house, and is in the highest state of
nent concerning these so wholly extraordinary things.
nborg is a sensible, courteous, and open-hearted man:
learned man; and my friend has promised me shortly
l me some of his writings. Swedenborg told him,
t any reserve, that God had endowed him with the

ower of holding intercourse with the departed
s pleasure. He referred him to actual historic
his. On being reminded of my letter, he replied
indeed received it, and should have answered it
had he not determined to lay these extraordinary
ore the public eye. That he was going to London
this year, in order to publish his book, in which
found a complete answer to every one of my

er, most gracious Fräulein, to give you a few
f what the whole living public are witnesses of,
the gentleman who sends them to me has carefully
the spot, allow me to lay before you the two
ncidents:—
e Harteville, the widow of the Dutch envoy in
some time after the death of her husband,
demand from the goldsmith Croon, for the pay-
silver service which her husband had ordered
The widow was confidently persuaded that her

him that, if they drew forth a drawer on the left side, they would see a board, which being pushed aside, they would find a concealed drawer in which was kept his secret correspondence with Holland, and there this receipt would be found. On this representation, the lady betook herself, with all the company, to the upper room. The cabinet was opened, they found the secret drawer described, of which she had hitherto known nothing, and in it the required paper, to the greatest amazement of all present.

'The following circumstance, however, appears to me to possess the greatest strength of evidence of all these cases, and actually takes away every conceivable issue of doubt.

'In the year 1756, as Baron Swedenborg, towards the end of the month of September, at four o'clock on a Saturday evening, landed in Gottenberg from England, Mr. William Castel invited him to his house with fifteen other persons. About six o'clock in the evening Baron Swedenborg went out, and returned into the company, pale and disturbed. He said that at that moment there was a terrible conflagration raging in Stockholm on the Südermalm; and that the fire was increasing. — Gottenberg lies 300 miles from Stockholm. — He was uneasy and went frequently out. He said that the house of one of his friends, whom he named, was already laid in ashes; and his own house was in danger. At eight o'clock, after he had again gone out, he said joyfully, "God be praised, the fire is extinguished, the third door from my very house!" This information occasioned the greatest excitement in the company and throughout the whole city, and the statement was carried to the Governor the same evening. On Sunday morning the Governor sent for Swedenborg, and asked him about the matter. Swedenborg described exactly the conflagration, how it had begun, and the time of its continuance. The same day the story ran through the whole city, where it had, as the Governor had given attention to it, occasioned still greater commotion, as many were in great concern on account of their friends and their property. On Monday

rived in Gottenberg a courier who had been
by the merchants of Stockholm during the fire.
rs brought by him the conflagration was described
Swedenborg had stated it. On the Tuesday
royal courier came to the Governor with the
he fire, of the loss it had occasioned, and of the
ch it had attacked; not in the least differing
tement made by Swedenborg at the moment of
ce; for the fire had been extinguished at eight

hat can any one oppose to the credibility of these
? The friend who writes these things to me has
amined into them in Stockholm, but about two
in Gottenberg, where he was well known to the
guished families, and where he could completely
self from a whole city, in which the short in-
1756 left the greatest part of the eye-witnesses
He has at the same time given me an account
e in which, according to the assertion of Baron

borg directly by name, and at much length. He now (pp. 81-83) relates again the incidents which he communicated in his letter to Fraülein von Knobloch, but in a much more slight and vague manner, and adds to them, but still more vaguely, a mention of what occurred to the Queen of Sweden, but whom he only vaguely calls a princess. He has now read Swedenborg's great work, 'Arcana Cœlestia,' which he terms 'eight quarto volumes full of nonsense.'

No doubt. To a metaphysician determined to wrest all the evidences of history and experience, and to build systems of God and man on the abstractions of pure reason, such facts as Swedenborg there enunciates must be very great nonsense. They are, he says, contrary to all experience, forgetting that he had admitted before that Swedenborg had given unassailable proofs that his assertions were experiences; and Kant, though denying the evidences of experience, is yet very ready to call in their aid when they serve his turn. He had himself no such experiences, and therefore he could not allow any other man to have them. Yet he is careful not to deny directly the truth of what he had before declared to be so invincibly true. The revelations of Swedenborg were nonsense to him, and his writings must have been still greater nonsense to Swedenborg. It must, indeed, have been a pitiable spectacle to see the great metaphysician thus, according to his own confession, talking of what he did not understand. In this blind confidence, Kant undertakes to say (p. 77), that enquiries into visible nature are inexhaustible. A drop of water or a grain of sand, such is their varied composition, affords scope for infinite research; but with our spiritual nature it is quite otherwise. There nothing more can be known than is already known. Of the spirit we can know nothing positive, we can only imagine. This was, in fact, to deny in one way what he had so positively affirmed in another—the truth of Swedenborg's revelations. Such was the pitiable condition to which mere metaphysical delving had brought the mind of this boasted thinker. That nonsense of Swedenborg has been accepted, is being accepted

as the highest and most convincing truth, whilst
tradictory transcendentalist is forced to confess
know just as little how the spirit of man goes out
l—that is, what the condition after death may be
came in. In fact, I do not even know how I am
his world; that is, how an immaterial nature can
y and acting through it. And this very igno-
s me not wholly to reject all truth in the nu-
ratives of apparitions, yet with the usual but
servation of doubting them in every case, and
hem all in the lump.'

s searcher after and assertor of psychologic truth
d did not believe; and in his latest writings forty
wards ('Ueber Erkenntnissvermögen,' p. 91), he
to set up a distinction between the truthfulness
nd the truth of his teaching; forgetting again
nborg, at whom he is still aiming, had once con-
both of the truthfulness of his character, and the
revelations. The solution of the whole matter

ness cheaply by casting their mocking laughter on all that reduces the ignorant and the wise to one level, and which is equally incomprehensible to both, it is no wonder that the stories so frequently brought forward should find such great acceptance, at the same time that they are openly repudiated, or secretly held. One may, therefore, safely assert, that no academy of science will ever offer a prize for the solution of this question; not because the members of such a body are free from all tendency to such belief, but because the rule of prudence properly sets limits to the questions which are thrown out alike by conceit and idle curiosity. And so will relations of this kind probably every time have secret believers, but will be outwardly rejected through the prevailing fashion of unbelief.'— *Zur Anthropologie,* p. 79.

Such is Immanuel Kant. Arguing against his convictions, but compelled by his attestations to the truth of Swedenborg's revelations in certain cases, he stands, like the Jews in regard to Christianity, a perpetual witness for spiritualism. Accepting his admissions, we do not ask him to draw conclusions for us; we are all able to draw them ourselves with simple honesty from their premises.

Lavater, Fuseli, Zschokke, Gassner,

WE must extend a little our present
Germany to the border countri
simultaneously similar evidences in m
nected with Germany.

## Lavater.

The great father of the science of pl
great spiritualist. The evidences of tl
'Views into Eternity,' his 'Mixed Wr
son-in-law Gesner's 'Biography and Po
of Lavater.' The evidences meet the read
cyclopædia notice of him. The 'Conve
says 'His tendency to the wonderful and
more than once openly to express his expe
and revelations.' He even testified his l
cures, which his neighbours decla-

the sensible manifestation of supernatural powers. His disposition to give credence to the miraculous led him to admit the strange pretensions of many individuals, such as the power to exorcise devils, and to perform cures by animal magnetism,' &c.

But what now were the doctrines which led the so-called Christian world to stamp Lavater as a 'superstitious eccentric,' simply because he believed in Christianity being still what Christ promulgated and left it? Because he believed in the efficacy of prayers and the gift of what is called the miraculous being an eternal heritage of the Church. He believed only what the Catholic Church has always believed. He had seen continually that prayer was as efficacious as ever, that faith was not a mere belief but a positive power, by which, according to St. Paul, all the great events of Jewish and Christian history were achieved (Romans ii.). That such a man for such opinions should have been branded as visionary and credulous, shows that Protestantism is but another name for an accredited infidelity. Lavater said truly, 'If the facts stated by Kant of Swedenborg are true, then revelation and miracle are as active now as ever.' Though he was far from entering into the views of Swedenborg, not probably having sufficient opportunity of studying them, he entertained the same as to a middle-state for souls, and as to the spiritual body of the soul, which he with Aristotle called the 'vehicle' of the soul; and he believed in apparitions both on these grounds, and on the warrant of Scripture in the cases of Elias and Moses.

In 1769 Lavater drew up 'Three Questions,' which he sent round in print to a number of clergymen whom he knew, and others, supported by many citations and remarks. In them he states that he is enquiring what the writers of the scriptural books really taught, not *what is now our daily experience, and whether it agrees with their representations*; but what they really taught as the true faith of the Church of Christ. He finds, he says, all these writers, without exception, agreeing that there is an immediate and direct

of God to the souls of men, more evident and
n the ordinary operations of nature; that he
rances and acts of the Deity, which manifestly
n all our known experience of nature. They
ne Deity as a being to whom man can speak, and
s him an answer. He finds there operations as-
e Spirit of God; sensible operations which cannot
to nature, but are ascribed to the Spirit of God,
ly Spirit. He finds that these authors are of
t the great and inestimable value of the mediation
, that it opens this intercourse, which had been
rance and unbelief, again; and that they confirm
facts which they record; — that these authors say
hat to bring man through Christ to an immediate
with his Spirit, was an eternal purpose, and that
s of his gift extend to all who believe in Jesus;—
gifts are fully described by the Apostles in the
icuous language, who illustrate them by facts,
nd the range of ordinary nature, and in perfect

and doctrines which have caused all biography and cyclopædia writers to set down Lavater as a 'credulous eccentric.' They are expressly the doctrines of all Scripture and of all the eminent men who have in all ages sought to comprehend and practise real Christianity. Where, then, are the biography and cyclopædia writers? Where, then, is modern Protestantism? Lavater tells us that, instead of precise answers to his questions, he finds 'only exclamations and declamations, sneers and ridicules, or sighs and lamentations over the consequences which such a doctrine might be expected to produce.'

Instead of noticing these pitiable proofs of the disappearance of substantial Christianity, he issued a circular requesting the friends of truth to send him any well-attested evidence of occurrences beyond the ordinary course of nature, or of such as had followed prayer, of some positive exertions of faith; to ascertain, if possible, whether, after the death of the Apostles and their immediate successors, the same class of events had really continued for which we give credit to them and their times; and especially whether no certain proofs existed of such events, commonly called miraculous, having taken place since the Reformation. He declared that it was very important to know whether there were still living any pious conscientious man, who before the omniscient God would declare that he had prayed with undoubting expectation that he should be heard, and was *not* heard. He declared it as his object to learn whether the Christian of the eighteenth, as well as the Christian of the first, century might attain to immediate and sensible communion with God, and whether he whose sufferings no human power or wisdom could relieve, might have confident recourse to the omnipotent power of Christ. 'Can there be,' he says, 'an enquiry more important to the friend of humanity, who views around him so much dreadful misery; or to the Christian, who sees everywhere infidelity, and the empty, powerless and spiritless name of Christianity triumph?' He warned his correspondents to observe the strictest truth in their communications, declaring

me could be more impious and detestable than
such a case.
quence of this circular he received a mass of ex-
relations which he read and examined with most
patience and care. Many of them he regarded
ved, others as by no means so; and so far from
a weak credulity, he incurred very severe
for rejecting claims which many able men admitted.
the claims of a Catherine Kinderknecht, near
had a great reputation for performing remarkable
swer to prayer, and whom his friend Fuseli, the
er, afterwards so well known in England, had
in, but who was led by Lavater to give up this
ther did he believe in Gassner without visiting
hen he had visited him did he rate his powers
many others, and they physicians, did.
etime we find some incidents occurring to himself
which every one learned in such matters will
ditions to their divine evidences. Whilst he was

(when only ten years old), she was nearly killed by a violent fall, from the effects of which she had never entirely recovered.

On one occasion a gentleman called on him, and the moment he saw him he was impressed with the conviction that he was a murderer. The gentleman was, however, a very interesting intellectual man, so far as could be seen; he was well received in Zürich, and Lavater dined with him at a friend's house the next day, where he made himself very agreeable. But news came quickly that he was one of the assassins of the King of Sweden, and he disappeared.

Such was the anxiety of Lavater to ascertain the truth, that he wrote to Dr. Semler, an avowed infidel, and determined opponent to all pretensions to miracle, to examine the proceedings of Gassner, believing that he had that love of truth that, after carefully witnessing the occurrences, he could admit the facts, if they were such, though he might ascribe them to some other cause. Semler made a visit to Gassner's place, and thoroughly watching his proceedings, pronounced his cures real, but, naturally in his state of mind, as explainable by natural causes. Lavater also had some interviews with the celebrated Cagliostro, at Strasburg, but instead of credulously being imposed on by him, he formed much the same opinion of him as most careful and competent observers; that he was a man of wonderful endowments, of certain mediumistic powers, but untruthful and tricky. 'So long,' he says, 'as Cagliostro retains his forehead, and I have mine, we shall never here below be confidential friends, how frequently soever the most credulous of all the credulous may represent us as closely connected.' He adds, 'I believe that nature produces a form like his only once in a century, and I could weep blood to think that so rare a production of nature should, by the many objections he has furnished against himself, be partly so much misconceived; and partly, by so many harshnesses and crudities, have given just cause for offence.'

To the truly Christian spirit and character of Lavater all men of all parties and opinions who knew him bear unhesitating

.....tained the living for
rations of the Holy Spirit, and the trut
to his followers!

## Zschokke.

This popular and active citizen was
but a Swiss by adoption. He was born
as we learn in his very interesting 'Sel
biography, went early to Switzerland,
friend of the brave Aloys Reding, and fo
life engaged in the public affairs of t
Zschokke was no dreamer. He was a ma
patriotic and wise one; his influence
amongst his compatriots, and widely ack
writer of tales he was extremely popular,
possess great dramatic life, in consequenc
them have been successfully dramatised b
no professed mystic or spiritualist; but
and peculiar medium. Into that inner v
clairvoyant penetrates generally through
lation, Zschokke entered by his normal co
the air of his mountains gave him [illegible]

him again; and when he did not, he exclaimed, 'And thou, too, best of fathers, carest about me no longer!' On his flight from the desolate condition of his home, we are told, 'Voices of sweet prophecy made the air ring wildly around him. He was not superstitious; but there are times when wiser men than he have dreamed of intercourse with future events and unseen powers.'

He wrote his 'Yearnings after the Invisible,' and he had faith in the invisible. 'Those views,' he says, 'strengthened me for new efforts in the good cause. I found, indeed, that the gross majority of the present population of the whole earth lies deep in the mire of animalism; and that those nations who boast of the highest culture, and with all their arts, sciences, social order, and refined manners, lie far, indeed, beneath the mark of a true humanity, in harmony with nature and reason. This, then, is the office of the real priests of God—whether found on thrones or in council chambers, in pulpits or professors' chairs, or merely at writing-tables—to render more truly humane the human race around them. Whether for their reward thorns shall grow for them on earth, or palms in heaven, need not concern them. I, at least, no longer felt myself troubled with thoughts of what might be my fate after death. I had a living certainty of the providence of God, and that tranquillised me concerning all the rest.'

Zschokke was superstitious enough to believe in rhabdomancy. He says, 'My connection with mining operations brought me acquainted with many persons in whom I was much interested. The operations themselves were unimportant, for the interior of the Jura is mostly poor in metals, but an alabaster quarry which I discovered brought me into a friendly correspondence with the venerable Prince Primate, Karl von Dalberg, and my search after salt and coal to the acquaintance of a young Rhabdomantin of twenty years old, who was sent to me by the well-known geologist, Dr. Ebel of Zürich. In almost every canton of Switzerland are found persons endowed with the mysterious natural gifts of dis-

a peculiar sensation, the existence of subterranean
als or fossils. I have known many of them, and
heir marvellous talent to the test. One of these
bot of the convent of St. Urban, in the canton of
man of learning and science; and another a
han, who excelled all I have ever known. I
and her companion with me through several
tirely unknown to her, but with the geological
f which, and the position of its salt and sweet
was quite familiar, and I never once found her
The results of the most careful observation have
ne at length to renounce the obstinate suspicion
ulity I at first felt on this subject, and have
ne with a new phase of nature, although one still
enigmatical obscurity.'

ome now to his own peculiarity, a gift which he
'inward sight.' 'It is well known,' he says,
dgement we not seldom form, at the first glance,
hitherto unknown, is more correct than that

a long time I held such visions as delusions of the fancy, and the more so as they showed me even the dress and motions of the actors, rooms, furniture, and other accessories. By way of test, I once, in a familiar family circle at Kirchberg, related the secret history of a seamstress who had just left the room and the house. I had never seen her before in my life. People were astonished, and laughed, but were not to be persuaded that I did not previously know the relations of which I spoke, for what I had uttered was the *literal* truth. On my part, I was no less astonished that my dream-pictures were confirmed by the reality. I became more attentive to the subject, and when propriety admitted it, I would relate to those whose life thus passed before me the subject of my vision, that I might thereby obtain confirmation or refutation of it. It was invariably ratified, not without consternation on their part. "What demon inspires you? Must I again believe in possession?" exclaimed the *spiritual* Johann von Riga, when in the first hour of our acquaintance I related his past life to him. We speculated long on the enigma, but even his penetration could not solve it.

'I myself had less confidence than any one in this mental jugglery. As often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer—"It was not so." I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before I spoke. Instead of many, I will mention one example, which preeminently astounded me. One fair day, in the city of Waldshut, I entered the Vine Inn, in company with two young student-foresters. We were tired with rambling through the woods. We supped with a numerous company at the *table d'hôte*, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, &c. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sate

me, and who allowed himself extraordinary
his man's former life was at that moment
my mind. I turned to him, and asked whether
swer me candidly if I related to him some of the
passages of his life, I knowing as little of him
s he did of me? That would be going a little
nought, than Lavater did with his physiognomy.
d, if I were correct in my information, to admit
I then related what my vision had shown me,
nole company were made acquainted with the
ory of the young merchant; his school-years, his
rors, and, lastly, with a fault committed in refer-
strong-box of his principal. I described to him
ited room with whitened walls, where, to the
brown door, on a table, stood a black money-box,
d silence prevailed during the whole narrative,
ne occasionally interrupted by enquiring whether
e truth? The startled young man confirmed
ular, and even, what I had scarcely expected, the

me. I shall not say another word on this singular gift of vision, of which I cannot say that it was ever of the slightest service. It manifested itself rarely, quite independently of my will, and several times in favour of persons whom I cared little to look through. Neither am I the only person in possession of this power. On an excursion I once made with two of my sons, I met with an old Tyrolese who carried oranges and lemons about the country, in a house of public entertainment, in Lower Hanenstein, one of the passes of the Jura. He fixed his eyes on me for some time, then mingled in the conversation, and said that he knew me, though he knew me not; and went on to relate what I had done and striven to do in former times, to the consternation of the country people present, and the great admiration of my children, who were diverted to find another person gifted like their father. How the old lemon merchant came by his knowledge he could not explain, either to me or to himself: he seemed, nevertheless, to value himself somewhat upon his mysterious wisdom.'

Thus it would seem that every human being carries his whole history about with him, written in spiritual characters on his own mind, where it can be clearly read by another mind in rapport. The Seeress of Prevorst says that the balance of our moral account is duly posted up daily, and represented in a wonderful cypher. Do these significant cyphers remain in succession on the tablets of the soul, rendering us unconscious chronicles of our own existence? We appear clearly to be yet only in the external courts of psychology.

## Gassner.

This celebrated therapeutic, who created so intense and extensive an excitement in the latter half of the 18th century in Switzerland, performed his cures precisely as Valentine Greatrakes in the reign of Charles II. in this country, and as Madame Saint Amour in France in our own time; as Herr Richter in Silesia some years ago, and others to whom,

riod of this history, I shall direct attention. In
formed them very much as the apostles did, and
faith and power in Jesus Christ. Those who
aith and power, are at full liberty to doubt here.
ccount just as Dr. Ennemoser has abridged it
hlisel's narrative, as an eye-witness:—
a clergyman from the country of Bludenz, in
healed many diseases through exorcism. In the
e was the clergyman of Klösterle, when, by his
he became so celebrated that he drew a vast
people to him. The flocking of the sick from
, the Tyrol, and Swabia is said to have been so
he number of invalids was frequently more than
and they were, many of them, obliged to live
The Austrian government gave its assistance,
r now went under the patronage of the Bishop
urg, where he continued to work wonders, till,
mer, on being asked by the Elector of Bavaria,
t Gassner's cures and crises which he so rapidly,

affected part, covered it with his hand, and rubbed therewith vigorously both head and neck. Gassner spoke chiefly Latin in his operations, and the devil is said often to have understood him perfectly. Physical susceptibility, with willing faith and positive physical activity, through the command of the Word, was thus the magical cure with him.

There were, in the year 1770, a multitude of writings both for and against Gassner's operations. These appeared principally in Augsburg, and soon after them two particularly worth notice: the first, under the title of 'Impartial Thoughts, or Something for the Physicians on the Mode of Cure by Herr Gassner in Elwangen, published by Dr. Schlisel, and printed in Sulzbach, 1775.' The other, 'The Observations of an Impartial Physician on Herr Lavater's Grounds of Enquiry into the Gassner Cures, with an Appendix on Convulsions, 1775,' probably by the same author.

Dr. Schlisel relates, that with a highly respectable company he travelled to Elwangen, and there saw himself the wonderful cures, the fame of which had been spread far and wide, by so many accounts both in newspapers and separate printed articles. 'Some,' he says, 'describe Gassner as a holy and prophetic man; others accuse him of being a fantastic fellow, a charlatan and impostor. Some extol him as a great mathematician, others denounce him as a dealer in the black art; some attribute his cures to the magnet, or to electrical power, others to sympathy and the power of imagination; and, on the other hand, a respectable party, overcome by the might of faith, attributed the whole to the omnipotent force of the name of Jesus.'

Schlisel writes, further, that he gave himself all possible trouble to notice everything which might, in the most distant manner, affect the proceedings of the celebrated Herr Gassner. Schlisel, indeed, seems to have been the man — from his quiet power of observation, his impartial judgement, and thorough medical education, which qualifications are all evident in his book — to give a true account of the cures of

hile he notices all the circumstances, objections,
ns which had been brought forward or which
themselves there. He relates that Elwangen
grown rich through the numbers of people who
thither, though Gassner took nothing for his
d that the Elector on that account tolerated the
ued concourse of people. That in March 1753
reds of patients arrived daily; that the apothecary
e in one day than he otherwise would in a quarter
from the oil, eye-water, a universal powder of
stle (carduus benedictus), and the incenses, &c.
sner ordered. The printers laboured day and
all their workmen, at their presses, to furnish
amphlets, prayers, and pictures for the eager
dmirers. The goldsmiths and glaziers were un-
preparing all kinds of Agni Dei, crosses, hearts,
even the beggars had their harvest, and as for
hotel-keepers, it is easy to understand what they
gained. He then describes the room of Herr

enemy of sadness, forgiving to his enemies, and perfectly ardless of the flatteries of men. For twenty years he ried on this heroic conflict against the powers of hell, teen of these in quietness, but seven publicly, and of se last he had now passed six months victoriously in rangen.

Thus armed, he conducted in this room all his public ceedings, which he continued daily, from early morning late at night; nay, often till one or two o'clock in the ning. The more physicians there were around him, the ler he was in causing the different diseases to show mselves; nay, he called upon the unknown physicians mselves. Scarcely do those who are seeking help kneel ore him, when he enquires respecting their native country . their complaints; then his instruction begins in a concise ner, which relates to the steadfastness of faith, and the nipotent power of the name of Jesus. Then he seizes h hands of the kneeling one, and commands, with a loud l proud voice, the alleged disease to appear. He now es the affected part — that is, in the gout, the foot; in alysis, the disabled limb and joint; in head-ache, the head l neck; in those troubled with flatulence, he lays his d and cloak on the stomach; in the narrow-chested, on heart; in hemorrhoidal complaints, on the back-bone; he rheumatic and epileptic, he not only lays hold on each , but alternately places both hands, and the hands and k together, over the whole head.

In many cases the disease appears immediately on being mmanded, but in many he is obliged to repeat the command en, and occasionally ten times, before the attack shows lf; in some, but the fewest in number, the command and ing on of hands have no effect.

The first class he terms the good and strong faithed; the ond, those of hesitating and feeble faith; the last either urally diseased, or pretendedly so, and unbelieving. All se attacks retreat by degrees, each according to its trial, her very quickly at his command, but sometimes not till

[illegible] — "Depart from me, in Christ!" And in this consists the whole confirmation which Gassner employs in a which we call unnatural. Through thes the passions. Now anger is apparent, joy, now sorrow, now hate, now love, n reason, each carried to the highest pitch. blind, now he sees, and again is deprived

'All take their leave of him, filled wit tion, so soon as he has given them his thus administers:—he lays the cloak or patient; grasps the forehead and neck firmly, speaks silently a very earnest praye mouth, and heart of the convalescent wit cross, and extends to the Catholics the cross to kiss; orders, according to the sic medicines at the apothecary's, the oil, w herbs, which are consecrated by him ev every one to steadfastness in the faith, an except those who are affected with defect to depart without clean hands, and cou pleasure.

'He excludes no single sick-[illegible]

auses: but all such as are produced either by want of, or y a superfluity of the natural conditions of the body, are urable—as the cataract, which he cures to the astonishment f every one. We may give another demonstration:—Two ume persons appear. One has the *tendon Achilles*, or a nerve, ijured. He is healed, indeed, but the foot remains crooked. his is a natural lameness. The pious crooked man has no ope of assistance from Herr Gassner. The second has a milar shortness of the foot, but the cause of which was out, wasting of the limb, or paralysis. This is unnatural meness, and will be cured by Herr Gassner, as quickly as ie name of it is here written.

'Here you have now the portrait of this new wonder-hysician, of our great Herr Gassner. Sic oculos, sic ille anus, sic ora ferebat. How does it please you? Have ou anything to object to the original, or to the picture?'

The author now puts to the physicians and to the aca-emies the question, whether Gassner actually cured these iseases as related, and whether in his mode of cure there be hidden magnetic, sympathetic, or magic power? How does e heal, and what circumstances attend the cures? This lone concerns the doctors. The clergy may settle with him itch-trials, and whether the devil in so many ways can ijure man. Whether the accusers of Herr Gassner, ex ge diffamari, deserve punishment, or whether Herr Gass-er ought to be considered guilty as a deceiver, is a question r the lawyers and criminal judges. He then proceeds to nswer these questions, with the admission that he, like any of his learned brethren, is somewhat incredulous, and ften tolerably stiff-necked. 'For' he says, 'it would not e creditable if I should take a thing for granted, without ause, enquiry, or conviction.' To the first question, whether ll these diseases were healed, he answers, 'Yes, I have een it, with many persons of different religions, and par-icularly with two most experienced and upright physicians —one a Catholic, and one a Protestant. With them I ttended nearly all, both public and private opportunities,

ess, and with most perfect conviction. "How!
you say? "A physician. Fie! for shame!"
ysician, and one, indeed, who has written a whole
gout, sought from Herr Gassner help against
ture. Well, do not on that account imagine that
d for a moment to be a physician, for I confess
dly, that I rather intended to test Herr Gassner,
to derive any cure from him. But a man that
l not deny that it is day when the sun burns his
a courageous physician will believe that he is ill
els pain. All those present, and the aforesaid
fully testify that which we saw, and I myself, to
ment, experienced.'

will not,' says Schlisel, 'believe that Herr Gassner
nds of diseases — he who rejects the evidence of
ial and overwhelming witnesses—I must either
dangerously ill, to the water-cure, or if that does
, to the mad-house; or, as a non-natural sufferer,
ive powers of Herr Gassner. But *he* requires

lysed limb; much less powder and fumigations to drive out the devil. He merely touches the joints of the lame; he rubs the ears and glands of the deaf; he touches with his fingers the eyelids of the blind. He draws the pains forth under his hands by a commanding strong voice. He commands them with the same power, with an earnest and authoritative voice, to come out and depart, and it takes place. Where then is the sympathy, where the electricity, where the magnet, and all philosophical acuteness?

'"Yes, but why then does he not cure all by the same means?" Ask your own consciences; enquire into the mode of life and the mode of thinking of your uncured friends, whether they come within the conditions required by Herr Gassner, and possess the three kinds of faith which we mentioned in the opening of this account of Gassner, and you may yourselves answer the question. Are you silent? you will then first open your thoughts to me, when you have experienced what has been the permanence of the Gassner mode of cure. Herr Gassner demands as a security against a relapse into sickness, like St. Peter, a constant and perpetual conflict. Wherefore? Because the attacks of an invisible enemy are never ceasing. He prescribes to every one how he can maintain himself in health without his aid; and I assure you on honour, sincerely, that I have known many, very many, who have cured themselves of violent illness without going to or having seen Herr Gassner, but merely by following his book by my advice, and who still daily derive benefit from it. And I have never known one person who has relapsed into the old non-natural sickness, who has not first deviated from the prescribed rules of Herr Gassner, or who has not wholly abandoned them. Who, then, was to blame?'

These are Dr. Schlisel's statements after long acquaintance with Gassner's system; and with these I shall close this chapter of the Spiritualists of Germany and Switzerland—for nearly a hundred years previous to the appearance of it in the United States. At the same time it was not in Germany

rland only that Spiritualism existed. It was in
h Oberlin.
le Christian—whose name is venerated all over the
is apostolic labours for more than half a century
e people of the Ban-de-la-Roche, or Steinthal, in
nd, when he went there, his parishioners talking
ns of their departed friends as familiar facts. As
this as an empty and pernicious superstition, he
em for it, and set himself in the pulpit to denounce
eason them out of it. But, so far from this, he
at length compelled to believe in apparitions, by
nce of his own wife. After her death, she came
, and sat and conversed with him. It is asserted
irs, that she was visible not only to himself, but
f his household. For nine years she continued
, not only informing him of the nature and life
world, but continuing his best counsellor regarding
kings in this. She informed him, that previous
se she received a visit from her departed sister,

tinguish one colour from another. He told them that they might as well attempt to persuade him that it was not a table at which they sate, or that he did not receive these visits from his wife: at the same time that he was perfectly free from any trace of dreaminess or fanaticism. He said there must be an aptitude for seeing spirits. Taking up several pieces of flint, he observed that they all looked exactly alike, but that some had so much iron in them as to be magnetic, others had none. So it was with the faculty of ghost-seeing. People might laugh, but the thing was a fact nevertheless. Like Swedenborg, he said his wife declared that everything on earth was but a copy of the things of the other world. At length his wife sent him a message by another deceased person, that she was now elevated to a higher state, and could no longer revisit the earth: nor did she ever after appear. All these particulars are confirmed by his friend and biographer Herr Stöber.

We might now pass over to England, and witness the same faith in the Wesleys, the Fletchers of Madeley, and their followers; and then, by a sort of Jacob's ladder, ascend by Fox and the Friends, Böhme, the Friends of God, the Roman and Grecian churches, through the histories of Greece, of Rome, and of the Jews, to the source of time, spreading our researches through all surrounding nations with the same result. But having now dissipated the vulgar error that Spiritualism originated a few years ago in America, I shall proceed at once to the early world, and descend in proper chronological order, certain of finding the so-called modern delusion a great law of humanity, a substantial and universal truth.

Those rationalists who are now so busy undermining the Scriptural evidences are merely so many teres or wood-worms, who eat out the life of the timber and furniture of our houses, and leave us only a worm-eaten and crumbling mass instead of it. They exalt the ethics of Christianity, whilst they are destroying its historic strength. For my part, I want a Saviour, not a mere philosopher. Philo

so plentiful, that I do not thank them for any
the number. I want a Saviour, and when one
nd produced his credentials in accompanying
d preceding prophecies, and then come a set of
liscredit his credentials, and endeavour to persuade
genealogy has all been dressed up and falsified,
him from a Saviour to a mere impostor: and it
ain to endeavour to recommend him as a philo-
is ethics may be very fine, but they are not what
want salvation, and that is not to be obtained
impostor or philosopher. We must take Christ,
ltogether as he stands in the Scriptures, or leave
her.

# CHAPTER VI.

## THE SUPERNATURAL IN THE BIBLE.

Happy art thou, O Israel; who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! And *thine enemies shall be found liars unto thee*; and thou shalt tread upon their high places.—Deuteronomy xxxiii. 29.

What advantage then hath the Jew? . . . Much every way: chiefly because unto them were committed the Oracles of God.
Paul's Epistle to the Romans iii. 1, 2.

THE Bible carries us at once to the day of creation, and, including the New Testament, brings us down to the day of the promulgation of the Christian system, the great object for which the Hebrews were raised into a nation, educated into monotheism, and made the proclaimers of the most extended, most clear and consistent, the most amply and exactly fulfilled series of prophecies which the world ever saw. The elaboration of their faith, and the steady developement of their history, are avowedly and conspicuously for the purpose of their bearing the great burden of Christian prophecy. Christ accepted this chain of prophecy, of four thousand years in length, as completed in him. 'Beginning at Moses and all the prophets, he expounded unto them, in all the Scriptures, the things concerning himself' (Luke xxiv. 27). 'Then said I, Lo, I come (in the volume of the book it is written of me), to do thy will, O God (Hebrews x. 7). 'Search the Scriptures,' he said, 'for in them ye think ye have eternal life, and they are they which testify of me' (John v. 39).

For four thousand years from the creation to Christ, this

preparation for the advent of God in man on the earth was in unintermitted process in the history of the Jews, and we might, therefore, suppose that it was quite sufficient to refer simply to this great fact, as ample authority for what I have to say of the spiritual, and what are called miraculous manifestations, in that history. But amazing as it may seem, we are stopped on the very threshold of this history by the fulfillment of its own prophecy in the mouth of Moses, 'Thine enemies shall be found liars unto thee,' and by the prophecy of Christ some thousands of years afterwards, 'Thine enemies shall be those of thine own house.' After the completion of the four thousand years during which the Jewish history ran its course without any one calling in question its verity, and after nearly two thousand years more in which its sequence, Christianity, has continued to exist in wide and sincere acceptance, a sect of Sadducees has risen up which calls in question the veracity of both those histories. From this country went forth the works of Hobbes, Toland, Tindal, and above all Hume, and having gone the tour of the Continent, are come back to us worked up into the rationalistic system of Paulus and Strauss. The essay on miracles of David Hume has not only infected men already anti-Christian, but, to more or less extent, almost every class of Christians themselves. It has destroyed the faith in that higher order of nature appealed to by Bishop Butler, called the miraculous — in many utterly, in many others partially, and in a great number who deem themselves not only sound Christians, but qualified preachers and authorities, both national and sectional. Even those who feebly admit the truth of miracles down to Christ and his immediate successors, stop sturdily there, and can believe in nothing of the kind now-a-days. And why so? Why do they suppose that this was the course of Divine Providence uninterrupted by four thousand years, and that then it came to a dead stop? Why do they thus violently rend asunder the analogies of all nature in God's operations, which continue for ever, and suppose that we have less need of the

same manifestations of the higher course of nature than the ancient world, and especially the early Christians had? Why do they suppose that evidence, like everything else, does not grow old, and that we have as much need of the repetition of miracles as they had two thousand years ago? Why do they see millions abandoning the Christian faith, and accepting the desolate gift of materialism, on the very plea that they have no proof of these miraculous manifestations which, prevalent till then, the ancients had, and do not see that without such manifestations these souls can never be recovered? 'Miracles of the present time,' says Professor Hare, 'are far more convincing than the miracles of a time long past.' Why do they see a deadness and indifference, a formal faith and a lifeless profession, in the churches on the no-miracle basis, and yet set their faces against the miraculous as still existent in the Church of Christ, according to his plain promise, that he would so 'continue alway to the end of the world' with his disciples, and that they should do even greater works than he did?

Simply because they are *educated* into this condition of mind. The churchman, the sectarian, the professor and the preacher, the man of literature and the man of science, are all educated into a certain benumbing modern Pyrrhonism, which came in with Protestantism, *and exists only in Protestantism*, the direct and avowed product of the opposition to miracle in the Church of Rome. In endeavouring to pull up the tares of false Roman miracle, they have done what Christ exactly warned his disciples not to do—pulled up the root of faith in miracle, and in the great spiritual heritage of the Church with it. And before we wonder at this deadly feat of Protestant reaction, let us reflect a little on the almost omnipotent power of education. What nation, people, or person ever fully escapes from the net of education woven with fibres fine as those of the gossamer, but tougher than the most tempered steel? Look round on all the hundreds of millions of human beings on the globe. From age to age they advance tenaciously—as for their very lives,

tenaciously holding the dogmas of their education. Science advances, art advances, philosophy advances from experiment to experiment; old sloughs fall off, new discoveries are made; but in religion all continues in stereotyped fixedness, blind to the diversities of faith around us, defiant of the manifest fact that all cannot be in the right. The Jew, the Brahmin, the Parsee, the Buddhist, the Yezedee, the Mohamedan, the Christian in all his forms, the Roman, the Greek, the Protestant again in all his forms, the Churchman, the multifarious Dissenter, all hold on their way, hugging each his cherished dogma as the truth, but not ready to admit that *all* cannot be right, yet confident that *he* is so. And why? Simply from the mighty and, in ninety cases out of every hundred, invincible force of education. By education, as it regards religion, we are built up within walls stronger than stone; masked with blind masks more impervious to the light of spiritual truth than masks of steel; and they are only the heroes of the race who can burst this bondage, and get out to the free, fresh air and the universal sun of impartial enquiry. Those who have travelled on the Continent have seen, or have had the opportunity of seeing the remains of knights who have, hundreds of years ago, been built up within the walls of their own, or their enemies' castles, where they have been found of late years. There stand the skeletons erect, not only within walls of some yards in thickness, but also shut up in their own armour, most emphatic representatives of the theological knights of the present day built up within the adamantine walls of scholasticism.

But it is replied, that the Rationalists have, on the contrary, broken the trammels of their education in receding from Christianity into rejection of miracle. By no means. Every one of these men was educated in the Protestant dogma of the cessation of all miracle since the promulgation of Christianity. The root of faith was cut off in them, and without root they must inevitably tumble, at the feeblest breath of scepticism, to the materialistic earth.

Thus, as much by the acts and reasons of Luther, of

Cranmer, and Ridley, and the early bishops of the Anglican Church, by the arguments of Middleton, and Douglas, and Marsh, and of the Dissenters' own Farmer and Priestly, as by the sophistry of Hume and Strauss, the followers of these men in England—the Baden Powells, Froudes, Essayists and Reviewers, &c. — are led to attempt the destruction of the historic evidences of the Bible and New Testament. These gentlemen have become, they tell us, so learned in the physical constitution of the universe, that they cannot see how God, having thus fixed it, can introduce any variations into it. They have tied up their own faculties in a knot of logical syllogisms, and persuade themselves that they have tied up the omnipotent hands of God. They profess a certain philosophical belief in Christ, but they do not believe Him when He repeatedly says, '*With God all things are possible.*' They think that they know, at this distance of time, much more about the history of the Jews than the Jews themselves, during four thousand years, did. They would expurgate the Bible, and leave out all miracle, and ask us to put faith in the dead skeleton which they had left. They would take out of it the life and soul, pick off muscle and nerve, and hand us the dry bone as a fair equivalent. They would rob Christ of all the long series of prophetic and historic testimonies to his identity, of all His own miracles, and then ask us to accept Him as another Plato. They would give us His philosophy of morals as something admittedly beautiful, but they would first deprive it of all AUTHORITY.

Now, what is Christ to us, any more than Plato or Socrates, if He have no greater authority? If all the announcements of Him ages before, every one of which being a prophecy is a miracle, are taken away, and with them all the historic evidence of the miraculous history of His ancestors—if the miracles which He did, and declared that He did, 'that they might believe,' are reduced to myths, which are but another name for lies—of what avails it that He says 'I am the resurrection and the life.' His credentials and

gone, it matters not how beautiful may be His
what æsthetic grandeur or glory they may possess,
are but dead letters, for they have no foundation
elation of a God, given amid signs and wonders;
n them no innate truth, for the same process has
lso the truth of Christ. He appeals to the testi-
Jonah, of Isaiah, and of Daniel, but they deny
ticity of those books, and, therefore, Jesus, on
n, is either not divinely illumined, or He is a liar.
blasphemous condition they reduce us; but their
ar exceeds their treason. If their reasonings be
ible, extending over four thousand years, is not a
istory, but a concatination of falsehoods, for such
and mere legends. We are asked to believe an
so monstrous as that a succession of historians,
the annals of their nation through many ages,
rmly persisted in a course of fiction, instead of
h — that these many historians who never met,
sundered from each other, many of them by

is leading them up under Moses to the Promised Land, they are so sensual, refractory, and prone to idolatry, that God vows to destroy them, and make a nation of Moses. It is the same all the way through their doings of the judges, of their kings, to the last. They became so desperately abandoned to all wickedness, that God drives them repeatedly out before their enemies, lays waste their cities, and plunges them into miserable slavery. Their highest and most approved king commits adultery, and follows it up with murder; their most magnificent one is a sensualist and gross idolater. Open their prophets; open them anywhere, and read the descriptions and denunciations of them by these wonderful men. Never was a nation, never were princes or priests described in such colours. 'How is the faithful city become an harlot! it was full of judgement; righteousness was lodged in it; but now murderers. . . . Thy princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards; they judge not the fatherless, neither doth the cause of the widow come unto them.'—Isaiah. 'The children of Israel and the children of Judah have only done evil before me from their youth; for the children of Israel have only provoked me to anger with the work of their hands, saith the Lord. For this city hath been to me as a provocation to mine anger and of my fury from the day that they built it, even unto this day; that I should remove it from before my face. Because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.'—Jeremiah ii.

Every circumstance of the whole history is stated with the same stern truth. It was the same in the historians of the Gospel. In what fearful colours are limned the deeds and the moral condition of the Jews at that time. With what terrible words does Christ denounce their hypocrisy, oppressions, and cruelties. They completed their gloomy annals by putting Him, the merciful and gentle Saviour, to death.

... themselves. Never did ]
repulsive.

When we turn to their literature,
love of truth, amid all their defects, is
They are, in fact, the appointed guardi
sublime inspiration, an elevation of mo
of the true character of virtue and ho
in amazing contrast to that of all othe
contrast is the morality of the Bible ev
and Socrates. Imagine Plato, as he
Socrates, the most exalted enunciato
recommending that all women and child
mon. That parents should not be able to
children, nor children their parents. Tl
had distinguished themselves in war sho
amongst the women of his model republ
should contend naked in the public game
to the Bible. The change is from darkn
you find a God commanding the utmost
and life; who tells them that He demand
in their inward parts. Who makes it a po
law, 'Thou shalt not raise a false rep
hand with the wicked to b...

itself between God and His people. In all other systems of religion, we see the gods, as it were, afar off, holding little or no intercourse with man. But here God is tending and guiding them as a father, He delivers them from their oppressors by His own outstretched arm, and they pour out their joys and sorrows into His bosom with a wonderful intimacy amid all their reverence. Read the Hymns of Orpheus or of Homer, and then turn to the Psalms of David. In the one, only distant praise and glorification; in the other, what love, and trust, and spiritual life, and consolation. Where in all heathen devotion, even of the most philosophical people, do we find a sentiment expressing such filial confidence in the perfect justice of God, such a clear assurance of the recompences of eternity, as that expressed at the close of the fifteenth Psalm? After surveying the prosperity of the wicked, the Psalmist says, 'As for me, I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness.'

And this is the people whose history, on which lies the foundations of our most precious faith, we are desired—not merely by foreign infidels, but by men educated, paid, and posted for life, by the Government of this nation, to teach the truths of Christianity to the people—to regard as a series of myths and empty wonders. Certainly no such monstrous demand on the credulity of mankind was ever made by men treating the belief in miracles as credulous. We must, to adopt their theory, regard the Bible, not as the great treasury of divine truth, but as the most base and mendacious history, and written by an atrociously debased and mendacious people. We must consent to believe such a number of impossibilities, in one proposition, as never were collected in one demand on human credulity before. That a people should wilfully deface and falsify their history for four thousand years for no conceivable purpose, would be a sufficiently strong demand on our faith; but that this people should from age to age persist in the same strain and in the same plan, is infinitely more difficult of acceptance; and finally, that this

these preliminary rei
from the Abbé Baruel, a defender of
turned their own weapons with adm
sceptics and insidious underminers of
his time and country. He has opened
account with them, placing on opposite
dictions not only of one another, but
poured consumingly on them the ridicu
vainly endeavoured to heap on the O
ment:—'Go! your philosophy shall not
tells me too well that the author of my
ject of my duties. I quit your school to
Moses, Christ, and His apostles repe
revelation repeats—"Thou shalt worship
and Him only shalt thou serve." Thou s
all thy soul, and all thy strength; and
"Behold the first of duties! the cry o
philosophy which would stifle this cry b
I adore God, and my whole reason bows
that it calls me to the foot of His altar.
contemned it, but the gospel raises it
fatigued by impiety, flies there anew.
the frightful void which your sophists

church-sceptics demands too much credulity from us. I can believe miracles, but not such impossibilities of spiring historians whom long ages held asunder, of a ty of purpose in lying maintained for four thousand rs without a rational object, of the authors and guardians truth being the unparalleled propagators of falsehood, of ses and Christ being implicated with and supporters of posture, as these gentlemen expect of us. Taking up, n, the Bible in the spirit of common-sense, we find that s altogether built on what is called a miraculous basis. racle is woven up with it from beginning to end. Mira- is both its warp and woof; miracle is still more, it is very substance of its material. IT IS ALL MIRACLE, OR IS NOTHING. In other words, it is that higher course of ure which God, without violating or interrupting the er or physical course, interfuses through it at His pleasure, asily as he interfuses His sunshine through the atmosphere, when He pleases, hurls His lightnings through His sun- ie; as He sends His mysterious comets amid His fixed s and regularly revolving planets, and pours the fiery -blood of imponderable principles through the uncon- us pulses of nature. We are convinced at once that the rs and their historians knew their own concerns, and how ecord them, much better than these would-be profundities our time. We are more struck with the folly and pre- iption of these men, the farther they are removed from scene of action, imagining that they see it better than se who were living upon it. In vain they tell us that this at history is conceived and executed in a spirit of Eastern erbole and exaggeration; we find its language in the his- cal portions the simplest language of nature, and stamped h the most sterling impress of truth. There is nothing ch strikes us so much as the candour and confidence with ch the most surprising events are stated. There is no rt used to convince you of their truth, but the utterance he truth itself; there is no asseveration of the reality of most startling occurrences. The historians speak as men

...which continued till
would continue still, if we had conti
and allied to it.

In these prefatory remarks I do n
the question of the Jewish chronolog
have had an earlier origin than the lite
Mosaic theory would seem to indicate, (
that point I have nothing to do. I
already stated, going to take the Jewish
because I perceive it, as a whole, more
than any theories yet broached by its e
may be the exact value of the portion o
must have come immediately through
diately through tradition, I find the hi
such partial exceptions as may well b
errors of copyists, perfectly accordant w
history, and with human nature. And
first to last, is a spiritualistic history. A
Spiritualism, I mean by it the manifesta
of spiritual natures from the highest S
lowest Spirit, angel, disembodied man, (
are, and clearly have, from the hour of t
been operating around, upon, and thro...

brought from some pure planet, in the full exercise of our faculties, to take a view of earth, we must have certainly imagined that we were introduced to hell. For murders, for war's wholesale murders, for cruelties practised from age to age on one another, burnings, torturings, exterminations, disinheritings, persecutions, poisonings, the killing of intimate relations, parricides, fratricides, matricides, infanticides, cheatings, and monstrous selfishness, impiety, and deadly atheism, no hell can produce worse records than this earth. That this state of things has been instigated and set on fire *from* hell, is one of the most incessant teachings of this history. Our Saviour himself says that the devil has been a murderer and a liar from the beginning. Therefore, all religions and mythologies assert this warfare of spiritual power around and in man. Persia in the east, and Scandinavia in the north, and the red Indians in the west, all accord in this testimony, and in the darkest haunt of man, and in all his experiences, lies rooted the terrible consciousness of it. Out of this conflict man must come purified with victory by the power and grace of God, and by the ministration of His angels, or he must fall into fearful wickedness and moral deformity, through the successful agency of the 'devil and his angels.'

The most stupendous exertion of spirit-power was the first—the creation of the world, and of man its inhabitant. The calling forth of the universe with its heavenly bodies and its earthly abode, as man would view them from his new stand-point, unaided by the long and difficult operations of science; the lights above, the breathing atmosphere around, the wonders and beauties of the earth's surface, must to the human eye and mind have been miracles which would render all others tame in appearance. The miraculous apparitions of flowers, and all their hues of beauty, and breath of varied fragrance; the lofty and exquisitely foliaged trees; the rich fruits pendant from their boughs, or resting on the grassy floor of the world: the animal life swarming around in all its wondrous diversity; majestic beasts, winged fowls, creeping and serpentine creatures, their hues and instincts, passions,

s and voices; the flowing waters, and their singular
, existing where man himself must perish. All
d powers obviously operating in this marvellous
vivid lightning, the roaring thunder, the innate
f growth and symmetric form, and that great and
law which determines the relative size of every-
terminus of developement, which does not allow
ow into a tiger, or a beetle to assume the bulk
everything now commonised to our ideas and
, must to men, issuing in full intellectual and
nought and clearness from the hands of the
have been infinitely more wonderful than the
of a spirit, or the perception of a voice without
peaker. The harmony and colossal sublimity of
new creation must have far more impressed the
than any minor deviations from an apparently
tem of cosmical economy. After such a whole
wonders, men could not wonder at any incidental
narvels.

heavens, not as into another, but as into the same, having been in it also during their life in the body. But as man became so corporeal he closed heaven against himself.'—*Arcana Cœlestia*, 1880.

In his 'Spiritual Diary,' Swedenborg also says: 'It has thus been ordained by the Lord from all eternity, that there should be such an intercourse and communion between men and angels, and also that man, when he has come to his full age, should not know, when he is enjoying this intercourse, that he is living in the body, and that thus, when the body is rejected, he might immediately enter into heaven.'—2541, 2542.

The whole of the early history of man attests the truth of this assertion of Swedenborg. The Lord spoke face to face with the first human pair, both in warnings (Gen. ii. 16) and in judgement (Gen. iii. 9-22). He made coats of skins for them and clothed them (v. 21).

In His judgement He made them acquainted with the cherubims when He drove them out of the garden (v. 24). He spoke face to face with Cain, reasoned with him (Gen. iv. 6), and set a mark on him (v. 15). In the fifth chapter of Genesis (v. 24), we come to a mystery in the fall of Enoch. It is said that 'Enoch walked with God, and was not, for God took him.' This was generally supposed by the Jews, and apostles, and the fathers, to mean that God conveyed him openly to heaven in a fiery chariot, as he did Elijah; and St. Paul,—Heb. xi. 5, says expressly, that 'Enoch was translated that he should not see death.' The book of Enoch itself says, that God withdrew him from the knowledge of mankind. We may suppose that his body underwent some change, like that of Christ; that though Christ himself declared it to differ essentially from spirit, having flesh and bones, yet these were so etherealised that they could pass through unopened doors (St. John xx. 19, 26), and could suddenly become invisible (St. Luke xxiv. 31). The three translations of Enoch, Elijah, and Christ are, perhaps, to the human

him in when all was ready (Gen. viii. 1,
of the next two chapters we find Him
His direct conversations with Noah.
down at Babel to confound the langu
disperse them over the earth, He yet c
Abraham in His old familiar manner, s
ceive, without any mediumship of visio
modes (Gen. xii. 1, 7; xiii. 14). It
chapter of Genesis that we first find
Abraham in a vision, and the reality of
vision is made most positive by the fact, th
promised him an heir by miraculous mea
literally fulfilled the promise thus made.
He gives him another vision, attended b
rations for sacrifice, and by a superna
amongst the portions of the things o
11, 12, 17). From this time forward,
ances were sometimes direct, sometime
visions, and sometimes by angel messen
of man. Swedenborg has noticed the vis
as in the beginning, remarkable for th
directness, but as gradually unfolding it-

promising the poor outcast that she should be the mother of countless multitudes (Gen. xvi. 7), and again another angel appeared to her in her despair (Gen. xxi. 17), promising her to make her son a great nation. In the seventeenth chapter of the same book, God again talks directly with Abraham, and listens to Abraham's requests, and 'when he left off talking with him God went up from Abraham' (v. 22).

In the very next chapter (xviii.) we have some of the most mysterious statements of all Biblical Spiritualism. We have Abraham sitting in the door of his tent in the heat of the day, and we are told in the same sentence that the Lord appeared to him, and that he lifted up his eyes and saw three men standing by him. These three men Abraham addresses as 'My Lord,' and yet, at the same time, entreats *them* to stay and take refreshment, and kills the fatted calf for them, and waits on them at table, having first 'bowed himself toward the ground.' And they spoke to him, and yet said 'I will do' so and so. In the conversations which take place God promises Abraham a son and heir, and also reveals to him the coming destruction of Sodom and Gomorrah. The men, it says, departed, 'and went toward Sodom, but Abraham stood yet before the Lord.' The well-known dialogue takes place in which Abraham entreats for Sodom and Gomorrah, and when the angels arrive at Sodom in the evening, we find not *three*, but only *two* of them. It would seem that the third angel had more especially represented the Lord, and had remained behind with Abraham, and we are told that 'the Lord went his way as soon as he had left off communing with Abraham, and Abraham returned to his tent.' In this extraordinary account, though the Lord appeared to the patriarch, and though he recognised it as an appearance of the Lord, yet that appearance was under the form of a man. The whole has tried the intellects of men in all ages, and has given rise to a thousand conjectures, explanations, and theories. The simplest of all appears to be that God appeared by his angel, making his presence sensibly felt in

him. Thus, though we are told that the Lord appeared to Moses in a burning bush, we are first told that it was the angel of the Lord (Exodus iii. 2), and then that it was the Lord (v. 4), and that 'God called unto him out of the midst of the bush,' and commanded him to put off his shoes, because the ground was holy by the presence of God. Still more expressly we are told that God descended on Mount Sinai, and gave the law to Moses, writing it with his own finger on the tables of stone. We are told that Moses and Aaron, Nadab and Abihu, and seventy elders of Israel went up, and *they saw the God of Israel*, and there was under His feet, as it were, a paved work of a sapphire stone, and, as it were, the body of heaven in its clearness (Exod. xxiv. 9. 10), '*also they saw God*, and did eat and drink' (v. 11). Yet when Moses (Exod. xxxiii. 18) desires the Lord to show him His glory, He replies, 'Thou canst not see My face; for there shall no man see Me and live' (v. 20).

Thus, in all these places, when we are told that the Lord appeared, and that certain favoured servants 'saw Him,' and that 'Moses conversed with Him face to face,' as a friend, none of these holy men saw the pure, naked Divinity, but only God's presence veiled under the form of some angelic power. Flesh and blood could not bear the living flame of the great uncreated Spirit of all life, whose hands wield the lightning, and the tip of whose finger lights up suns to burn for eternities. And this great truth is fully confirmed by Stephen, in the hour of his ecstasy, before his death, when, though the Old Testament says that God delivered the law to Moses on Mount Sinai, he says that their fathers 'received the law by the disposition of angels' (Acts vii. 53). In all those cases, therefore, where God is said to have appeared under a visible form, we may be assured that it was by the mediumship of angels. But in the multifarious modes in which his communications are made to the Jews, he appears to speak to them frequently by a direct voice, outward or inward, as well as in visions, dreams, and by means of miraculous signs, or by Urim and Thummim.

In the very midst of God's most condescending revelations of Himself to Abraham, in the one particularly in which He promises him and Sarah a son, we have a proof of how fast the power of physical nature was seizing on the human spirit. When Sarah, who had just had her name changed by Divine command, from Sarai to Sarah, or Princess, was promised a son in her old age, she laughed; and even Abraham himself—the man who, of all men, believed God, and had it accounted to him for righteousness—laughed at this supernatural promise. 'Then Abraham fell upon his face and laughed, and said in his heart, shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety years old, bear?' (Gen. xvii. 17).

Thus, at a very early age of the world, and in the almost daily performance of miracles, the father and the mother of the faithful, Abraham himself, the preeminent model of unhesitating faith, had learned so much of the philosophy of the modern Baden Powell, and his rationalistic confrères, he had perceived so much of the fixedness of what are called nature's laws, that he did not, for a moment, believe that they could be broken or interfered with by their Maker. He forgot, in his new physical knowledge, that God had been all his life either disturbing this fixedness, on his behalf and on that of his progeny, or had been introducing new laws without disturbing the old ones. This is a very curious passage, and should abolish in us any wonder at the philosophical paralysis of this late material age of the world. That, however, which is now a permanent habit of mind, was but a momentary touch of it in Abraham. Directly after, we find him preparing to immolate this miraculously given son at the command of God.

We might thus proceed through the whole Bible: every step, every chapter nearly, is a manifestation in one form or another of Spiritualism of the highest type. Amongst the most striking instances of the appearance of the Lord in general terms is Gen. xxvi., where God commands Isaac to go down into Egypt, on which occasion he declares that 'In

his seed shall all the nations of the earth be blessed,' a prophecy so singularly now verifying itself in the spread of Christianity, more than three thousand six hundred years after that simple, unostentatious manifestation of Divinity. From this time we find few, if any, announcements merely that the Lord appeared, but expressly that he appeared by his angel, or in dreams and visions. Even now those days of patriarchal simplicity of heart and life were departing in which God could speak face to face with man. Men were fast multiplying on the earth, and corruptions and earthliness were multiplying with them, so that God drew farther, as it were, personally, from them.

Amongst His appearances by angels these are the chief. As Jacob was returning from Padan-Aram, from his profitable servitude with Laban, 'The angels of God met him; and when Jacob saw them he said, This is God's host, and he called the place Mahanaim,' that is, two hosts, or camps (Gen. xxxii. 1). Soon after, at Peniel, one of the strangest incidents of Jacob's life took place. When left alone at night 'there wrestled a man with him until the breaking of the day.' This so-called man performed a miracle by touching the hollow of his thigh and and putting it out of joint, and shrinking the sinew, so that ever after Jacob 'halted in that thigh.' He called Jacob there Israel, or a prince of God.

The man had shown a divine power, and he refused to give his name, but we are left to infer by the words he said to Jacob, 'As a prince hast thou power with God and with men,' that it was God in his angel who thus wrestled with him (xxxii. 24–32).

The Lord appeared to Moses at Mount Horeb when He meant to send him into Egypt to bring out the people of Israel, but only through an angel. 'The angel of the Lord appeared unto him in a flame of fire out of the midst of a bush;' but it is immediately added, 'God called unto him out of the midst of the bush, and indicated His presence by ordering him to take off his shoes because the ground was holy.' God

ldressed him directly through the angel, 'I am the God of
ıy father,' &c. After this God spoke continually to Moses,
ıt whether by an outward or inward voice is, except in one
· two places, not mentioned. The truth seems to be that
loses was now spiritually opened up to the spiritual life, or,
. modern phrase, he was a fully developed medium, and the
ıiritual voice of God was as audible to him as any human
ıice, or more so. In all the mighty works in which he
ıncefortb was employed we hear no more that the Lord
ıpeared to him, but that He continually spoke to him as
ɔm a perpetual presence. Even on the great occasion
hen he came to Mount Sinai, for the promulgation of the
w, it is only said, 'God called to him out of the moun-
in, saying,' &c. (Exod. xix. 3). God appeared by His
ıgel to Balaam (Numbers xxii. 23). At verse 9 it says,
ɔod came to Balaam,' but it appears that it was by night,
ıd in a dream. The next day he appeared by an angel,
ıd, what is singular, the prophet's ass saw the angel before
e prophet could, showing that there is a spiritual percep-
ɔn in beasts, as is often shown in dogs and horses, and, by
nsequence, that the inferior creatures have also their spirits.
ı verse 4 of the next chapter it says that 'God met
ılaam,' but how He met him is afterwards explained, that
was by spiritual vision; for Balaam himself says that 'he
w the vision of the Almighty, falling into a trance, but
ving his eyes open' (Numbers xxiv. 4). An angel appeared
Gideon, ordering him to assume the command of Israel.
ıe angel is picturesquely represented as sitting under an
k in Ophrah (Judges vi. 11). Another angel appeared to
e wife of Manoah, and afterwards to Manoah himself
udges xiii.), announcing the birth of Samson. On this
casion the angel refused his name, and when Manoah
ought out an offering he ordered him to offer it not to him,
t to the Lord (v. 16); and the angel, having commanded
n to lay the offering on a rock, touched it with his rod,
d it burst into flame, and he ascended in the flame of the
rnt offering and disappeared. The Lord sent an angel of

o punish David for numbering the people in the
s heart, and David, we are told, saw this angel
xxiv. 16, 17). This apparition is more minutely
Chronicles xxi. An angel appeared to Elijah in
ess, when fleeing from the wrath of Jezebel, and
by touching him, and showed him food (1 Kings
n angel appeared again to Elijah (2 Kings i. 3).
f the Lord went out and smote the host of the
(2 Kings xix. 35). An angel appeared to rescue
ien Shadrach, Meshach, and Abed-nego from the
ce (Daniel iii. 24); and I think the last appear-
angel in the Old Testament was to Daniel, where
Darius that 'the Lord had sent his angel and had
ouths of the lions' (Daniel vi. 22).

is review it appears that the dispensation of angels
much after the time of the Judges. Under the
prophets took their place as God's heralds, and
vided into two classes, as herald-prophets and
phets. Those of one class were sent to kings, and

phetic, and such are given not only to-day, but have been given in all ages and nations, and recognised as such, and verified as such by their accurate fulfillment. In that fine passage in Job iv. 13-16, in which the perception of spiritual presence is more visibly described than anywhere else in the whole world's literature, this is expressly stated: — 'In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake. Then a spirit passed before my face; the hair of my flesh stood up. It stood still, but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying,' &c.

The first remarkable dream was given to Abraham when God cast a deep terror upon him, and showed him a vision of a smoking furnace and a burning lamp passing amongst the portions of his offering, and announced to him the captivity of his descendants in Egypt; and of his subsequent gift to them of the land 'from the river of Egypt to the great river, the river Euphrates.' The next great nocturnal vision was that to Jacob, at Beth-el, of the ladder of angels reaching from earth to heaven; and in which God renewed his promise to Isaac that in their descendants should all the families of the earth be blessed; a promise, though given only in a dream, like so many other great promises, so wonderfully fulfilled, showing the positive and substantial mediumship of dreams (Gen. xxviii. 12). Then came the dreams of Joseph, which gave such offence both to his father and his brethren (Gen. xxxvii. 5, 9, 10), yet completely fulfilled in Egypt. The dreams, in Egypt, of Pharaoh's chief baker and chief butler, and of Pharaoh himself, which Joseph interpreted, affecting the preservation of the whole people of that country (Gen. xl. and xli.). In the thirteenth chapter of Deuteronomy, the reality of inspired dreams is recognised, and the 'dreamers of dreams' which tend to lead the people from the true God are to be put to death. Gideon, in the seventh chapter of Judges, hears a man in the camp of Midian tell a dream to his fellow soldier, which he at once recognises as true. God

sten to the enquiries of Saul in dreams (1 Samuel,
We have already seen that God communicated
on in a dream (2 Chronicles, i. 7).
ns of the prophets appear everywhere throughout
gs, and contain many wonderful representations
nd people. Jeremiah was shown an almond tree
ing pot, as signs (i. 11, 13), baskets of figs (xxiv.),
wonderful creatures and wheels described in
in chapter viii., the seventy ancients committing
the ninth, a vision of men with drawn swords, and
h an ink-horn to record the number of the people
armed men should slay. In chapter xi. he had a
sion of the five-and-twenty men plotting mischief.
xxxvii. is his wonderful vision of the valley full
es made to live. The visions of Daniel were
nderful and important. That of the image of
r, and brass, with legs of iron and feet of clay,
broken to pieces by the stone cut out of the
vithout hands, and which stone grew till it filled

bishop Newton and Faber; Smith's 'Select Discourses,' 4to.; Combridge; Sherlock's 'Uses and Intents of Prophecy,' &c.

Beyond this general reference, I will only quote these particular ones from the 'Penny Cyclopædia,' in general a sufficiently sceptical authority: —'Some of these prophecies recorded in the Bible were extant in books written long before the events took place to which they refer; such as the prophecies concerning Abraham's posterity, and their extraordinary increase, their sufferings in Egypt 400 years, their sojourning in the wilderness, and their possessing at length the land of Canaan. The prophecy concerning Josiah (1 Kings xiii. 2), who was expressly named 361 years before the occurrence of the event in which he was the chief agent (2 Kings xxiii. 15, 16). The prophecy concerning Cyrus, who is also mentioned by name (Isaiah xliv. xlv.), 176 years before he was born and became king); his conquests, his restoring the Jews from exile, and his rebuilding Jerusalem. The prophecy of Jeremiah concerning the captivity, and its duration of seventy years. The prophecy of Daniel (viii.) concerning the profanation of the Temple by Antiochus Epiphanes, with a description of this man's temper, countenance, &c., 408 years before the accomplishment of the event. These prophecies relate to the Jewish people in particular; but there are others relating to Tyre, and Egypt, and Nineveh, and Babylon, which, in a manner no less striking, present, in all their circumstances of delivery and fulfillment, a perfect contrast to the supposed predictions of the ancient pagans. The numerous prophecies in the Old Testament respecting the Messiah, with their accomplishment recorded in the New Testament, and the prophecies of Jesus and His Apostles, are so familiar to the minds of all that they need not be specified. The prophecies of the Old and New Testament, which have been long fulfilled, afford altogether an amount of evidence which, if really understood, it seems impossible to resist as proof of the Bible being a revelation from God.'

arkable accuracy of the prophecies in these visions
ed the concentrated force of the sceptics against
ticity of the book of Daniel, and our English
have now ventured to cast doubt upon it, in so
ering Christ an impostor, and the authenticator of
re—for Christ tells His disciples that when they
omination of desolation, spoken of by the prophet
up in the holy place, they may know that the end
em is come' (Matthew xxiv. 15; Mark xiii. 14).
the same falsity on Ezekiel, who makes God
ounce the truth of Daniel, and place him in the
class of prophets with Noah and Job. 'Though
iel, and Job were in it, they should deliver but
souls' (xv. 14). 'Though Noah, Daniel, and
n it, as I live, saith the Lord,' &c. (v. 20).
leave the vast mass of wonderful prophecies
l through the Old Testament to the writers just
and others who have, by careful labours, shown
ave been literally fulfilled in every nation men-

e of their promised country. But the result was, in
d, no contingent result; for the Lord had declared
h him that they would disobey and incur this ruin.
he Lord said unto Moses, Behold thou shalt sleep with
hers, and this people will rise up, and go a whoring
e gods of the strangers of the land whither they go to
ng them; and will forsake me, and break my covenant
I have made with them. . . . . And I will
hide my face in that day, for all the evils which they
ve wrought. . . . . And it shall come to pass,
many evils and troubles are befallen them, that this song
stify against them as a witness; for it shall not be
en out of the mouths of their seed; for I know their
ation which they go about, even now, before I have
t them into the land which I sware' (Deut. xxxi.

rly foreseeing this conduct on the part of the Jews,
rly were detailed at this time, by Moses to them, the
with which their history in the Promised Land should
Fourteen hundred and fifty years before it took
he described all the terrible events which their latest
n Josephus as minutely describes as actually taking
t the destruction of Jerusalem by Titus. They were
visited by locusts, by famine, by hunger, by naked-
y want of all things. The stranger within their gates
get above them very high, and bring them down very
eut. xxviii. 43). They were to be an iron yoke upon
neck till they had destroyed them. God said he
bring a fierce nation from afar against them, to waste
their corn, wine, oil and cattle, and besiege them
their walls, and then were to come those horrors
hich every one familiar with the dread history of
truction of Jerusalem by the Romans knows too well.
hou shalt eat the fruit of thine own body, the flesh of
s and thy daughters, which the Lord thy God hath
hee, in the siege, and in the straitness wherewith thine
s shall distress thee. So that the man that is tender

among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave. So that he will not give to any of them the flesh of his children whom he shall eat; because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. And the tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one which cometh out from between her feet, and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, which shall distress thee in all thy gates' (Deut. xxviii. 53–57). 'And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you, to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee amongst all people, from one end of the earth unto the other' (v. 63, 64).

Every iota of these horrors took place. Moses told them, (Deut. xxviii. 68) 'that they should be sold to their enemies for bondsmen and bondswomen, and no man should buy them.' This apparent contradiction was so literally fulfilled, that Josephus tells us (Book vi. c. viii. of 'The Wars of the Jews') that the soldiers of Titus—wearied of killing the Jews, having destroyed eleven hundred thousand, and carried ninety thousand into captivity—began to sell them for slaves, with their wives and children, till they completely glutted the market and could find few purchasers. All these facts Josephus relates without referring to the prophecies of Moses, as if they did not occur to him. Reland 'De Spoliis Templi' also assures us that Terentius Rufus fulfilled the prophecy of Micah made long before (iii. 12) by running 'a plough over Sion as a field, and making Jerusalem as heaps,

and the mountain of the house as the high places of a forest.'

Now let us suppose our classical scholars finding in Herodotus, or in the declaration of an early oracle, a prophecy of such unmistakable distinctness of the circumstances attending the subjugation of Greece, and the destruction of Athens or Lacedemon, promised 1,450 years before the event, yet tallying to the nicest particular with the historic details of the event—the condition of the dispersed Greeks remaining fixed as the prophet had fixed it, even down to this our day, eighteen hundred and fifty-nine years, or three thousand three hundred in all—what would be their rapture over this marvellous display of prophetic power in their admired pagans! But when it has occurred in the Hebrew history to a tittle, and the Hebrews remain before our eyes the living testimonies of this unparalleled prescience, so far is it from striking them, that many of them, and clergymen too, are labouring hard to represent these magnificent truths, standing proudly on the text of this history alone, as mere myths and fables. Such is the perversity of human reason, and of 'philosophy, falsely so called!'

The mass of miracle presented throughout the whole Hebrew history is so enormous that I will not attempt to dwell upon it. The whole narrative, as I have said, is one concrete of it. There are, however, a few particulars which demand from a spiritualist some brief notice. The miracles performed by Moses in Egypt have a peculiar bearing on modern Spiritualism. We are told that the miracles performed by the magicians were no miracles, but merely clever illusions. This is the doctrine of Bishop Middleton in his 'Free Enquiry,' and of Farmer. They contend that no miracles can be done by any power except by God himself, and that it is not to be supposed that he would permit the devil to perform any, as it is upon miracles that religions can alone be established, and thus the devil might at any time place any false worship on the same level as the true one, as it regards miraculous testimony. It has been shown, by many

and able arguments, that this is wholly groundless. The very performance of miracles by Moses is proof that God, at least, delegates the power of such performance; and how far he may have endowed spirits with such power as part of their nature, whether good or evil, we have no means of deciding. There is no such denial of such power throughout the whole of revelation, but, on the contrary, many instances of its exercise by evil powers. The fact of the devil carrying Christ to the top of the Temple is proof enough, and the assertion of Christ that false prophets should come armed with signs and lying wonders capable, except for God's own interference, of deceiving the very elect, is still more proof. The license which God has given to the devil, through all time, is one of the most puzzling marvels of creation.

Now, in the account of the miracles in Egypt, there is not a single syllable of warrant for believing the performances of the magicians were illusions. On the contrary, it is positively declared that when Moses did his miracles, 'the magicians did also in like manner with their enchantments; they cast down every man his rod, and they became serpents,' not appearances of serpents (Exodus vii. 11, 12). They did this in making serpents; in turning water into blood; in producing frogs. But God only allowed them to exercise this power through the devil, in order to confound and shame them. He put a limit to the power, and he defeated them in the attempt to produce the meanest creatures of all—lice! The very things, insignificant and filthy, in which we might have expected the devil to succeed, he failed, was put to shame, and the magicians exclaimed—'This is the finger of God.' They acknowledged, in those few words, that the power in which they had worked was *not* God's power; that his power was far above that of *their* master, and they gave up the contest; we hear no more of them. Moses and Aaron went on to the performance of still higher and more terrible miracles—the swarms of flies, the destruction of the crops, and fruits, and cattle, by hail mingled with fire, by pestilence; they brought up locusts, and darkness, and boils

on man and beast, and slew all the first-born of man and beast, and all the time gave light and safety to the Israelites in Goshen.

But God had limited the infernal power even before the lice. The magicians could produce serpents, but they could not recall them; they could convert water into blood, but could not reconvert it into water, or the Egyptians would not have been compelled to dig for it. They could not free Pharaoh from these plagues, or from the frogs which went up into his palace, and into the very kneading troughs. Thus God only permitted the devil to a certain extent to make his fame and glory more conspicuous.

The miracle of God's dividing the Red Sea before his people has greatly pinched the sceptics, and made them eager to get rid of it. It is said that, after Moses, at the command of God, had stretched out his rod over the sea, 'a strong east wind all that night made the sea dry land, and the waters were divided.' These incredulous people have jumped spasmodically at that east wind. Never were people so in love with an east wind—a wind which neither man nor beast ever loved before or since. They say, 'Ah! it was the east wind, you see, which divided the water — a perfectly natural cause.' They are ready to take the wind as a cause, and not God the cause of all causes. You would imagine, from their account, that nothing was so common as that of an east wind cutting in two seas; and still more wonderfully piling them as 'a wall on the *right* and on the *left*' of people happening, like the Israelites, to come up at the lucky moment. How ready are people to credit anything, however contrary to nature, when it suits their purpose; how steadily they refuse to God the sovereignty over his own kingdom, when it does not suit them. The cavillers, I dare say, would not find half so much difficulty in believing the assertion of Josephus, Callisthenes, Strabo, Arrian, and Appian, who all declare, Callisthenes being present, that the Pamphyllian Sea divided before the army of Alexander of Macedon, when God had decreed to destroy the Persian empire by him

Antiquities, B. ii. c. 16; Arrian, B. i. p. 72; org. B. xiv.; Appian De Bel. Civil. B. ii.). But e passage over Jordan. Forty years later, after ds of thousands of Israelites had all that time been ally fed in a desert of sterile sand, where their d shoes never wore out, and where the rock Moses gave forth deluging streams, they came rdan, and there was no east wind to help them; in the warmth and serenity of summer, when the lowed all its banks, and the fiat of Joshua again lood, and it stood up right and left, and remained till all the people had gone over, but till they had monument of stones on the bed of the river.

t the most wonderful phenomena related in all is history, are the descents of fire from heaven to rebellious, as in the case of Nadab and Abihu, l strange fire on the altar, and in the case of Korah federates, where the earth, too, gaped and swallowed nd a terrible plague slew fourteen thousand seven

such a law laid down permanently for a whole nation, must have been a standing proof or disproof of the truth of their history. If no such miraculous power had attended the rite, the result must have been the perfect discredit of the law. But so far from this, no people are more, or continue to be more, attached to this Mosaic law. Many of the cases of miraculous healing in the Old Testament are of a similar character to those in the New. The prophets anticipated our Saviour in some of his most powerful and beneficent manifestations. The paralysing, and again loosing of the hand of King Jeroboam by a prophet (1 Kings xiii.). The miraculous affluence given to the widow's cruse of oil and barrel of meal by Elijah (1 Kings xvii.), and by Elisha, (2 Kings iv.). The miraculous feeding by Elisha of a hundred men (2 Kings iv. 43). The restoration of the widow's son to life in both these cases. The dividing of Jordan by both Elijah and Elisha repeats the miracles of Moses and Joshua. The neutralising of the poison in the pottage by Elisha merely throwing meal in, and the curing of the bad water at Jericho, in 2 Kings ii., 4., like the curing of the bitter water by Moses throwing the branch of a tree into the spring, an instance of means and wholly incompetent by natural agency to the effect produced. The cure of Naaman, the Syrian captain, by Elisha, by merely commanding him to wash in the Jordan, is precisely of the class of some of Christ's miracles. The recall to life of a man who was in haste cast into the tomb of Elisha, who started up alive on touching the prophet's bones, is a wonderful miracle, equal to many of the New Testament; and, on the other hand, the destruction of a whole army of Assyrians, a hundred and eighty-four thousand in number, by an avenging angel, as promised by Isaiah the prophet to King Hezekiah (2 Kings xix.), and executed in one night, is a fact so astounding in its vastness, as to have stamped any history as infamous in which it had been recorded without foundation. So of the two most startling miracles, the command of Joshua for the sun and moon to stand still

12), which we are told took place for about the whole day; and the turning back of the shadow of Ahaz (2 Kings xx. 10, 11). Both of these we by natural philosophers, if true, would, by the est of the earth in its course, and in the case of its actually turning back, would have destroyed ock everything on the earth, and deranged the etary system. Many ingenious endeavours have by believing commentators to surmount these But we have yet to learn that, in either case, d literally stand still. This idea assumes that God r and Orderer of all nature, had no other means of these appearances. In the case of the dial of phenomenon seems to have been confined to one, and could have been effected by a single and refraction, or divergence of light infinitely less ry than the dividing of an ocean. As to the all these phenomena, the asserted standing still nd moon, by what means they did remain appa-

have an analogy with crystalomancy, as the drinking-cup with hydromancy.

There were many cases of the opening up of the inner senses through the outward ones; so that those thus affected could see spiritual objects, and hear spiritual sounds. Moses was in such a condition normally. In one case he was addressed by a voice which is spoken of as more outward and striking than usual: 'And when Moses went into the tabernacle of the congregation to speak with the Lord, then he heard the voice of one speaking to him from off the mercy-seat, that was upon the ark of testimony, from between the two cherubims,' (Numbers vii. 89). The Lord also called Samuel by an apparently outward voice (1 Samuel iii.). In 2 Kings vii., the Lord made the host of the Syrians, as they besieged Samaria, 'to hear a noise of chariots, and a noise of horses,' and they fled. He opened up the spiritual vision of the people to all manner of objects. But perhaps the most eminent and directly avowed case of opening the inner vision, is that of 2 Kings vi. 15, 16, 17, when the Syrians came to seize Elisha: 'And when the servant of the man of God was risen early, and gone forth, behold an host encompassed the city, both with horses and chariots. And his servant said unto him, Alas! my master! how shall we do? And he answered, Fear not, for they that be with us, are more than they that be with them. And Elisha prayed and said, Lord, I pray Thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha.'

This is in perfect accordance with all spiritual revelation of the present day; that we are constantly surrounded by the people of the spiritual world, and should see them, were not our spiritual eyes closed by fleshly and worldly obstruction. The prophet immediately called on the Lord to exercise the opposite effect of blindness on the Syrian troops, and the prophet whom they were come to seize, 'because,' at his own house in Samaria, 'he told the King of Israel the words

that the King of Syria spake in his bedchamber,' led the troops into the midst of the town, and showed them, to their astonishment, where they were.

There were various cases, as in modern times, of persons being lifted up into the air. The prophets talk of being taken up in spirit; and this was the case with Ezekiel, where the Spirit took him up, and brought him in a vision by the Spirit of God into Chaldea. But the translation of Enoch, and still more of Elijah, was the crowning point of an actual physical kind. That such translations of prophets from one place to another, were recognised facts, is shown by the fear of Obadiah, the governor of Ahab's house, lest the Lord should carry away Elijah, and leave him in trouble with the King for having announced his presence (1 Kings xviii.). Elisha also produced one of those counteractions of specific gravity in inanimate substances which have so much offended modern philosophy, in regard to tables and other things, when he made the iron head of an axe float in a river by merely throwing in a branch of a tree (2 Kings vi. 5, 6).

Another parallel of modern phenomena was the appearance of spiritual hand-writing, as in the celebrated case at the feast of Belshazzar, in Daniel v. 5, and in Ezekiel ii. 9, 10. 'And when I looked, behold, an hand was sent unto me; and lo, a roll of a book was therein, and he opened it before me, and it was written within and without,' &c. We have also inspirational writing and drawing, of which a very striking example is that of David. Though the Lord forbade David to build him a house because he 'had been a man of war, and had shed blood,' yet he, through him, communicated all the plans and patterns for that house, for its portico and courts, and treasuries, and chambers, and inner parlours, and for the courses of the priests and Levites, and all the work of the service of the house, and for all its vessels. By the same inspiration he delivered all the gold and silver for the candlesticks and lamps, and the tables of shew-bread, and the flesh-hooks, and cups and basons for the altar of incense, and the cherubims, and the

chariot of the cherubims. 'All this,' said David, 'the Lord made me understand in writing by his hand upon me, even all the works of this pattern' (1 Chron. xxviii. 19).

This is a very graphic description of the manner in which spirit-writing and spirit-warnings are given by the laying on of spirit-hands. The cases of the writing on the wall of Belshazzar's palace, and of the law on the tables of stone, are examples of direct spirit-writing without the intervention of any human hand; to numerous modern instances of which I shall hereafter have to draw the reader's attention. The enlightened and divinely taught Jews also recognised the inspiration from the spirit-world in art, and were not so ungrateful as the modern world in appropriating all excellence in the arts of design and in literature to itself. God told Moses that he had 'called by name Bezaleel, the son of Uri, and had filled him with the Spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship. And I, behold I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan; and in the hearts of all that are wise-hearted I have put wisdom, that they may make all that I have commanded thee,' (Exodus xxxi. 1-6).

In the same manner all the wisdom of Solomon, in which he was declared to exceed all the kings of the earth, was avowedly inspired by God, who appeared to him at Gibeon in a dream; and again in the same manner when he had completed the temple, and because when God asked him what he should give him, and he requested wisdom and understanding, God gave him these above all men, and greater glory and wealth than any King of Israel before or after. In the egotistic and unspiritual nature of modern times, all this wisdom and understanding would have been called Solomon's own, and he would have been pronounced a great genius and a very able monarch, and the learned

worshipped his intellect, and never thought of
f this intellect. But Solomon was declared by
historian to have been divinely 'instructed' in
uch is the different spirit of the two ages.
therto confined my observations to the sacred side
ualism of the Bible; but in Judea, as in all other
ritual life had its unsacred, its dark and devilish
n in the midst of this chosen people, chosen and
y God himself, to preserve the idea of the one
n, and destined to produce the Saviour of all
he devil set boldly up his tabernacle beside that
rd. The spirit of evil was continually and
seen for ever at work in hostility to God and to
ed leaders. With the angel of God moving
in a pillar of cloud by day and a pillar of fire
with the glory of the Lord in fire and cloud
bursting from the doors of the tabernacle,
ires, and plagues, and serpents of retribution
following the heels of their crimes, they as con-

asserted most emphatically, and at all times. Idols, they said, were nothing, as St. Paul did afterwards. 'We know that an idol is nothing in the world' (1 Corinthians, viii. 4). The very same words are used by Isaiah, 'Behold ye are of nothing, and your works of nought' (xli. 24), and all of the prophets pour the utmost ridicule on idols, as lifeless, immovable, and empty things. Isaiah calls on them in the same chapter to show what will happen; to do good or to do evil, that they may be dismayed and believe it. In chapter xliv. he describes at length the workman taking his tongs and rule and making it of metal; or cooking his food and baking his bread with some of the wood of a tree, and then making a god of the rest, and worshipping that which cannot help itself, much less him. In chapter xlvi., he returns to the charge, and describes the maker of an idol carrying it on his shoulder because it cannot walk. Jeremiah (chapter x.) is equally fierce on idols, who, being made, are obliged to be fastened up with nails to the wall, or they would fall down. They are upright as the palm-tree, but cannot speak; they must needs be borne, because they cannot go. Every prophet, and the writers of the Apocrypha, are equally sarcastic on idols as utterly nothing.

But though idols are pronounced to be nothing, idolatry is not the less declared to be a something, and peculiarly hateful to God as a disloyalty to Him, who is the real Maker and Preserver of men. And whilst idols are nothing, the powers of darkness and every form of worship of them are asserted as realities, and their worshippers pronounced worthy of death. Moses (Exodus xxii. 18) says, 'Thou shalt not suffer a witch to live;' and the same is repeated in Deuteronomy xviii. 10, 11; in Leviticus xix. 31, and in 1 Samuel xxviii. 3, 9, the strictest prohibitions against maids and women with familiar spirits are pronounced. All these legislators and prophets, under Divine inspiration, asserted witchcraft to be a real and demoniac power. They did not legislate against a non-entity. All devil worship was declared to be offered to real, spiritual entities. (See Leviticus

xvii. 7). In Leviticus xx. 2—6, the pains of death are pronounced against those who give their seed to Moloch, and go after wizards and such as have familiar spirits. So far from the doctrine maintained by Middleton and Farmer, that God only can perform miracles being the doctrine of the Bible, we are warned against dreamers of dreams, and workers of signs and wonders that come true, when they teach anything but the truth of the Bible, *because* such things are *true*, but evil. (See Deuteronomy xiii. 1—5.) Such prophet or dreamer was to be put to death. God is said to allow the operation of such spirits to prove the faith of his people, and see whether they will be led away from him. Nay, he *sendeth* such to those who have disobeyed and fallen away from him. 'But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him' (1 Samuel xvi. 14). We find in the time of the kings abundance of false prophets whom the spirit of evil had intruded amongst the true ones. When Jehoshaphat was about to join Ahab in war against Syria, no fewer than four hundred assembled to bid them go, in the face of one true prophet, Micaiah (1 Kings xxii.). And in the same chapter, the Lord is represented as calling for a 'lying spirit,' and sending him to mislead Ahab. We have a false prophet, Hananiah, prophesying falsely in opposition to Jeremiah, and Jeremiah pronouncing his doom, which speedily took place (xxviii. 1—17). Jeremiah pronounces the doom of another false prophet in the thirtieth chapter. In Ezekiel xiv. 9, the Lord declareth that when a prophet deceiveth, He the Lord hath deceived that prophet, and will destroy him. Isaiah has a remarkable passage (viii. 19), describing the demonology of the Jews, 'And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not a people seek unto their God? for the living unto the dead? To the law and the testimony; if they speak not according to this word, it is because there is no life in them.' The obscurity in this passage, 'for the living unto the dead?' is cleared up by Psalm cvi. 28, 'They joined themselves

also unto Baal-peor, and ate the sacrifices of the dead.' It was seeking to the gods of the heathen, the souls of their deified ancestors; for on the ancestral spirits all mythologies are based. The peeping and muttering is rendered clearer by Isaiah xix. 4, where those who have a familiar spirit are represented as speaking with a 'speech low out of the dust,' as 'out of the ground,' a 'speech whispering out of the dust.' This was a striking likeness to the occurrence when Saul consulted the witch of Endor; for though it was said to be the prophet Samuel who appeared, he seemed to rise out of the ground, like any other spirit of the dead.

All these matters are treated as positive realities, and were so obviously wicked in their nature that the practice of such rites was very justly interdicted under the severest penalties. Those are the dark sides of spiritualism, where men seek avowedly to evil spirits and for evil purposes. The Jews had no excuse whatever for such demonology, because they had had for ages the most magnificent manifestations of the Spirit of God ready to answer all proper and spiritual enquiries, by prophets, by inspired dreams and visions, and by Urim and Thummim. They knew that the demonology of the surrounding nations was demonstrated to them as utterly evil and degrading, a dishonour to God who was in their own midst, accessible and true, and a defilement of their own souls. They had been warned by God in fire and thunder, and by angels and prophets from time to time, from age to age, that these were the snares by which Satan sought to draw them from the living God to the foul and unnatural practices of the heathen. Saul only sought to this forbidden shrine, when God himself had refused to answer him 'neither by dreams, nor by Urim, nor by prophets.'

Under these circumstances, as regarded the Jews, it has been of late years asked how can the Spiritualists reconcile to virtue their practice of communion with spirits, and spirits of the dead. The answer to that really important question

en in our next chapter on the spiritualism of the
ment. It may be sufficient here to state, that
ly and pious Spiritualist believes the Mosaic law,
s evil spirits, as completely in force now as ever.
nd must be so, on the simple ground that volun-
nications with evil spirits, whether in the body
, is evil, and must for ever remain so. They who
ommunications now, as much as those who did it
mit undoubted sorcery and necromancy, and are
law and condemnation of death. No change of
stems of ethics, of times or people, can change
ble nature of evil, and the contamination of con-
. But, in the proper place, I shall proceed to
n the new liberty of the gospel Christ himself,
ome 'a spirit of the dead,' has abolished that
he law which regards good spirits; and Himself
l the practice of that intercourse for good. Many
e Mosaic law, as instituted with particular refer-
Jews and their peculiar besetments, and sanitary

the land; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord; and they shall wander from sea to sea, and from the north even unto the east, and they shall run to and fro to seek the word of the Lord, and shall not find it' (viii. 11, 12). The same famine of revelation, the same closing of the oracle which for more than three thousand years had stood open to them, was announced by Micah, and expressly because they had encouraged false prophets (iii. 6, 7). 'Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets; and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall cover their lips; for there is no answer of God.'

This terrible privation, this night of Divine absence, accordingly fell upon them, and if we regard Malachi as the last of the prophets, it continued 397 years, till the coming of Christ. What is remarkable is, that the last prophecy of the Bible, the last word even of the old dispensation, was the utterance of a 'curse,' which was not removed till the new dispensation entered with a blessing, the announcement of the advent of the Messiah with the proclamation of 'Peace on earth and good-will amongst men.'

I have thus drawn forth the leading facts of the spiritualism of the Old Testament — a volume, as I have already said, extending over four thousand years, and altogether built on a basis of the supernatural. Many have been the endeavours to overturn the verity of the narratives contained in it, both by enemies and pretended friends. They remain unshaken, and must remain so, unless we can imagine a nation of madmen, and a succession of mad historians, preferring false legends to historic truth — a supposition too monstrous for belief. The annals of this nation were, like the theology of the nation, totally different to those of any other nation in the world. The Jews knew that they were a people divinely selected for a great purpose, and their

e, as I am going to show, not left to anyone who
vrite them, but were done by public authority,
ved as *sacred* records with every precaution of
a race of men also carefully selected, registered,
nder the public eye. Moses, when recapitulating
e history of his own time, repeatedly reminded
e unique character of their nation and national
For what nation is there so great, who hath God
o them, as the Lord our God is in all things that
n him for? And what nation is there so great
atutes and judgements so righteous as all this
I set before you this day?' (Deuteronomy iv.
r ask now of the days that are past, which were
since the day that God created man upon the earth,
m the one side of heaven unto the other, whether
been any such thing, as this great thing is, or
eard like it? Did ever people hear the voice of
ng out of the midst of the fire, as thou hast heard,
Or hath God assayed to go and take him a nation

who continued throughout every age of their history to be honoured and appealed to as their great leader and lawgiver, and who is still so held and honoured by the same people, though now living more than three thousand years after him, scattered into all nations, according to his prophecy and suffering, the penalties of the crimes which he foretold that they would commit. Never, for a moment, have this people, though Moses candidly told them that they had been all his days a rebellious people (Deuter. xxxi. 27), rebelled against his memory or doubted one iota of all the marvels which he has recorded. Let us go from the commencement of this history to its close, and see what is the evidence of its truth there.

Josephus is the historian of the Jews at their fall, as Moses was at their rise. He was a priest of high family, one of the hereditary guardians of the national records, as well as a distinguished statesman and military leader. He was not only learned in the Jewish learning, but in that of the Eastern nations, and of Greece and Rome. He was present at the siege of Jerusalem as the captive of Vespasian, and saw its destruction, and the dispersion of his people —saw and recorded the literal fulfilment of the very prophecies of Moses which I have quoted, of Daniel, of other prophets, and of Jesus Christ. Now all the early Fathers and Christian historians of the early ages bear one unanimous testimony to the character of Josephus as a faithful historian. Amongst them Justin Martyr, Origen against Celsus, Eusebius, Ambrose, Jerome, Isidorus, Cassiodorus, Sozomen, &c., and the learned Joseph Scaliger in the Prolegomena (p. 7), to his great work 'De Emendatione Temporum,' gives this testimony to him. 'Josephus was the most diligent and the greatest lover of truth of all writers; and it is more safe to believe him, not only as to the affairs of the Jews, but also as to those that are foreign to them, than all the Greek and Latin writers; and this because his fidelity and compass of learning are everywhere conspicuous.' Bishop Porteus endorses this assertion of Scaliger, saying, 'The

he veracity, and the probity of Josephus, are allowed. He had the most essential qualities for n, a perfect and accurate knowledge of all the s that he relates; he had no prejudices to mislead representation of them, and, above all, he meant to the Christian cause' (Lectures, vol. ii. 234).

osephus, by a remarkable, and no doubt, provi- cumstance, became the possessor of the sacred he Jews, which had been preserved in the temple for s, when the temple was about to be destroyed, n to take possession of these books, and preserve used them to write his 'Antiquities of the Jews,' of the nation, in which he confirms everyone aculous events of the Bible; confirms its spiritual lous character in the fullest sense.

famous two books against Apion, he draws a ntrast betwixt the untrustworthy writings of the orians, and the necessary fidelity of those of his y. He shows the comparatively recent rise of the

writers themselves, that they know but little on any good foundation, when they set themselves to write, but rather write their histories from their own conjectures! Accordingly, they confute one another in their own books to purpose, and are not ashamed to give us the most contradictory accounts of the same things; and I should spend my time to little purpose, if I should pretend to teach the Greeks that which they know better than I already, what a great disagreement there is between Hellanicus and Acusilaus about their genealogies; in how many cases Acusilaus corrects Hesiod; or after what manner Ephorus demonstrates Hellanicus to have told lies in the greatest part of his history; as does Timeus in like manner as to Ephorus, and the succeeding writers do to Timeus, and all the later writers do to Herodotus. Nor could Timeus agree with Antiochus and Philistius, or with Callias, about the Sicilian History, no more than do the several writers of the Atthidæ follow one another about the Athenian affairs; nor do the historians the like that write the Argolics, about the affairs of the Argives. And now what need I say any more about particular cities and smaller places, while in the most approved writers of the expedition of the Persians, and of the actions which were therein performed, there are so great differences! Nay, Thucydides himself is accused by some as writing what is false, although he seems to have given us the exactest history of the affairs of his own time.'

He tells them that, when Homer recited his poems, they had no literature, and these were, by their own accounts, not written down till long after. That the Athenians, who pretended to be aborigines, allowed the laws of Draco to be their oldest writings, and that these were only of a date a little prior to Pisistratus the tyrant, or of the era of Cyrus and Daniel; which are not more than 600 years before Josephus's own time, when the Jewish warfare was at an end. 'As for the Arcadians who make such a boast of their antiquity,' he adds, 'what need I speak of them in particular,

as still later before they got their letters, and
em, and that with difficulty?' He then points out
t family and class of the Hebrew priests, who were
s of their annals and other sacred writings. That
alogy was accurately preserved for two thousand
at every care was taken to keep this genealogy
m father to son. That in case of the captivity of
priestly family, their names and births were regu-
mitted to Jerusalem for entry; and if the regis-
interrupted by war or invasion, the registry was
y evidence taken from persons still living. These
custodians of the records, the prophets, and the
inspired by God; or probably they were written
ols of the prophets under their dictation. No one
tted of his own accord to be a writer; and that
disagreement betwixt the writers of these records
places or periods. In fact, the opposition which
nerally betwixt the prophets and the priests, who
persecuted the prophets, must have acted as a

xerxes, very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there has not been an exact succession of prophets since that time. And how firmly we have given credit to those books of our own nation is evident by what we do; for, during so many ages as have already passed, no one has been so bold as either to add anything to them, or take anything from them, or make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly die for them. For it is no new thing for our captives, many of them in number, and frequently in time, to be seen to endure racks and deaths of all kinds upon the theatres, that they may not be obliged to say one word against our laws, and the records that contain them; whereas, there are none at all among the Greeks who would undergo the least harm on that account, no, nor in case all the writings that are among them were to be destroyed; for they take them to be such discourses as are framed agreeably to the inclination of those who write them. And they have justly the same opinion of the ancient writers, since they see some of the present generation bold enough to write about such affairs, wherein they were not present, nor had concern enough to inform themselves about them from those that knew them; examples of which may be had in this late war of ours, where some persons have written histories, and published them, without having been in the place concerned, or having been near them when the actions were done; but these men put a few things together by hearsay, and insolently abuse the world, and call these writings by the name of histories.' (Whiston's Translation.)

Some of these latter remarks are aimed at Tacitus, who Josephus says in his account of the wars of the Romans against the Jews, had taken liberally from his history without any acknowledgement, as he was in the habit of doing with other historians, and had added false accounts from others to them. Josephus then proceeds to quote

from Phœnician, Chaldean, Egyptian and Greek authorities, proofs of the antiquity of the Jews. He quotes largely from Manetho the Egyptian, who wrote in Greek: from Dius, the Phœnician historian; from Menander of Ephesus, who wrote of Tyrian history; from Berosus the Chaldean historian, and introducer of the Chaldean astronomy and philosophy amongst the Greeks: and numbers of Greeks themselves. Hermippus writing of Pythagoras, Theophrastus, Herodotus of Halicarnassus; Cherilus an old writer and poet; Clearchus, the disciple of Aristotle, quoting Aristotle; Hecateus of Abdera; Agatharchides, Theophilus, Theodotus, Mnaseas, Aristophanes, Hermogenes, Euhemerus, Conon, Zopyrion, Demetrius Phalereus, the elder Philo, Eupolemus, &c.

Weighing well all these facts, it is very clear that, instead of the Hebrew history, amazing as it is, being at all doubtful, it is the only existing history of any nation which can be said to be fully and incontestibly authenticated. In no other nation have the same careful measures been taken to secure both the correct inditement and safe preservation of the public records. Their composition was not left to the option, caprice, or incapacity of any men who chose to make themselves historians; but this was consigned to a public order of men, approved by manifest signs and announcements as the mouth-pieces of God; men of holy lives and the most lofty and unbendable characters, scorning the luxuries and the honours of the world, and coming forth from time to time to arraign the most powerful monarchs before the tribunal of Heaven, and to pronounce the most terrible judgements upon nations; men who feared neither man nor devil, but God only. These wrote, and another race, all of one family, all bound to preserve their blood pure by avoiding any foreign marriage, kept those records. And not only these writers and custodians, but the whole nation to a man were ready to perish rather than deny one word of the truth of the whole history. Agatharchides a Greek historian, notes as a folly their inflexible adherence to their

customs. 'There are a people called Jews, who dwell in a city the strongest of all other cities, and are accustomed to rest on every seventh day, on which times they make no use of their arms, nor meddle with husbandry, nor take care of any affairs of life, but spread out their hands in their holy places and pray till the evening. Now it came to pass that when Ptolemy, the son of Lagus, came into this city with his army, these men in observing their usual custom, instead of guarding the city, suffered their country to submit itself to a bitter lord, and their law was openly proved to have commanded a foolish practice. This accident taught all other men but the Jews to disregard such dreams as these were, and not to follow the like idle suggestions delivered as a law.'

It is on this basis of truth, and of truth set forth with a simple boldness, and guarded in public institutions of sacred authority, and extending through long ages—a truth attested by successive generations prompt for martyrdom in its cause, of a people reaching down to our own day, and standing as an antique adamantine column amid the far different scenes and notions of the modern world; it is hence that the Bible has bid defiance to all those who hate its ethics and dread its law of future retribution. In vain has it been assailed on all sides and by all conceivable arts, by sneerers and philosophers, by wits and pretenders.

It has been gravely asserted that these its sacred books were all burnt in the destruction of the temple by Nebuchadnezzar, and therefore that the chain of its evidence is defective. That Ezra was divinely inspired to rewrite the whole of the laws, and did so write them is founded on the fourteenth chapter of the second book of Esdras, v. 21, where he says, 'Thy law is burnt,' and the following verses in which he says he is inspired by the Holy Ghost to rewrite all that had been done since the beginning of the world, and that he did so. This, and the fables of the Talmud, are the foundations upon which Dr. Prideaux has built his theory of the destruction of the sacred books of the

Hebrews—a theory totally opposed to the plainest evidence of Scripture, and of Josephus. The law on the two tables of stones, which was probably consumed with the ark in which it was laid up, at the burning of the temple by Nebuchadnezzar, consisted only of the Decalogue, a minute section of the laws of Moses, which are diffused throughout Leviticus, Deuteronomy and Numbers. But the laws of Moses at large, the Psalms, the historic books, the Proverbs, the Canticles, Job, the Prophets, &c. were books read by all the people, and undoubtedly existed in many copies in the public hands. In the last chapter of the second book of Chronicles, ver. 17, 18, 19, and in the last chapter of the second book of Kings, are the full relations of the burning of the temple, and the carrying away of the silver and gold, and all the utensils, and all the precious things to Babylon, but not a word of the burning of the sacred books. On the return from the captivity, and the rebuilding of the temple by authority of Cyrus, Darius and Artaxerxes (Nehemiah viii. 1—8), it is said 'All the people gathered themselves together as one man into the street that is before the water-gate, and they spoke unto Ezra the scribe to bring the book of the law of Moses which the Lord had commanded to Israel. And Ezra brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate, from the morning until midday,' &c.

Now here is not a word of so important a fact as that this law of Moses had been destroyed, and that this was a rewritten law. Neither can we suppose that it required from morning till midday to read the mere Decalogue, the law really burnt, but still remaining as included in the *books* of the law at large. The very statement in the second Apocryphal book of Esdras of his having rewritten the law is stultified by the ninth chapter of the first book, which agrees entirely with the passage just quoted from the eighth chapter of Nehemiah. Esdras ix. 39, 'And they spoke unto Esdras,

the priest and reader, that he would bring the law of Moses that was given of the Lord God of Israel,' &c. And Esdras brings it and reads it (40, 41), precisely in the same manner and for the same length of time. Whoever wrote this passage of the second book of Esdras was unfortunately too little acquainted with the first. He talks of the re-writing of a law which the *first* book, and all other books, show to have been already extant. This empty assertion is thus proved both false and foolish; we have, ever and anon, the literature of some ancient nation brought forward to ruin the chronology of the Bible, or its theories of man and his origin; but these vaunted discourses, heralded with much pomp and learning, vanish necessarily into dreams and smoke. Chaldea, Egypt, India, and China have been all subpœnaed in vain; and the Bible, the invincible bulwark of life and immortality, the inexhaustible treasury of spiritual fact, remains firm, fresh, young, unscathed, unfractured as ever, the oldest and the newest book in the world.

The latest attempt of this kind is not even yet sent to its quietus. Certain Russian, German, and French very learned philologists have been now for some years laboriously engaged on a discovery which they imagine themselves to have made. A M. Chwolsow, a Russian, has announced the discovery of a *Chaldean* work on The Agriculture of the Nabateans by a certain ancient Kuthami. This Kuthami is declared to be a Nabatean (that is, according to Chwolsow, a Chaldean author), who gives glimpses of things of much earlier date than the chronology of Moses. Adami is indeed recognised as Adam considerably down in the chronological list of the Nabateans. A M. Quatremeres, a Frenchman, and a number of German learned men have been profoundly at work prosecuting enquiries into this wonderful work, when at length M. Renan, a Frenchman, has somewhat spoiled this learned hypothesis by proving that the book is but of the second age of the Christian era, and that any references that it has to a vast antiquity are thin and baseless, as light vernal mist.

In fact, had M. Renan himself simply referred to a plain passage in Josephus's 'Antiquities of the Jews,' B.I. xii. 4, he might at once have demonstrated that these profound literati might have saved themselves the whole of their labours. Speaking of Ishmael, he says, 'When the lad was grown up he married a wife, by birth an Egyptian, from whom his mother was herself originally derived. Of this wife were born to Ishmael twelve sons, Nabaioth, Kedar, Abdeel, Mabsam, Idumas, Masmaos, Masaos, Chodad, Theman, Jetur, Naphesus, Cadmas. *These inhabited all the country from the Euphrates to the Red Sea, and called it Nabatene.* They are *an Arabian nation,* and name their tribes from these, both because of their own virtue, and because of the divinity of their father Abraham.' Thus, the Nabateans are simply the Arabians, as Diodorus Siculus also shows in his nineteenth book, sixth chapter, and the work of Kuthami, is simply and bonâ fide an Arabian original, and not a translation from the Chaldean at all. Thus, on an Arabian work of the second century of Christianity have these learned men been building, much as the Chaldeans built the tower of confusion, with a top intended, if not to reach Heaven, at least far higher than Moses and his Anthropology.

# CHAPTER VII.

## THE SUPERNATURAL OF THE APOCRYPHA.

If anyone think these things incredible, let him keep his opinions to himself, and not contradict those who, by such events, are incited to the study of virtue.

JOSEPHUS.

IF we cannot ascribe the same authority to the whole of the books of the Apocrypha as we can to those of the canonical books of the Old Testament, the same spirit of faith in the supernatural runs through them, and many of the miraculous events related, are corroborated by other writers, as Josephus and Philo-Judæus. Many of the passages are authenticated by the quotation of them by our Saviour. Such are those passages in the first chapter of the second book of Esdras, which are quoted so expressly and almost verbatim by Christ in Matthew xxiii. 'I gathered you together, as a hen gathereth her chickens under her wings' (30). 'I sent unto you my servants, the prophets, whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require at your hands saith the Lord' (32). 'Thus saith the Almighty, Your house is left desolate' (33). Compare Matthew xxiii. 34, 37, 38.

Next to the Bible some of the finest writing in the world is to be found in the Apocrypha, a sufficient proof of the Divine inspiration of very much of these books. It is very remarkable that to the Bible, a book which so many would persuade us had little or no Divine authority, we must go for the most solemn and splendid poetry, the most noble

most sublime imagery, the most profound maxims
and rules of life, and the most clear and correct
of ancient events. Much of the same character
e pages of the Apocrypha. What a splendid dra-
dent is that with which the third chapter of
ens, when Darius had given a great feast to all
ors, captains, and lieutenants that were under
ndia to Ethiopia, of a hundred and twenty-seven
and Darius retiring to his bed could not sleep.
lled three young men of his body guard to enter-
and they propounded to him the three questions
parative power of wine, kings, and women. And
ad called all his governors and princes of Media
, he had these three postulates argued by the
g men, and the palm was bestowed on Zorobabel,
unced for women, and above them for the truth.
oud scene is that, when the people shouted, and
man claimed as his reward the king's promise to
rusalem! and 'Darius stood up and kissed him,

palms. Then said I unto the angel, What young person is it that crowneth them, and giveth them palms in their hands? And he answered and said unto me, It is the Son of God, whom they have confessed in the world.'

The image of a woman in a field lamenting for her son, and refusing to be comforted, as shown him by Uriel, and which suddenly changes into a city, Jerusalem, which (in truth, lamented for her son, who should come and be slain), is very fine.

In the Old Testament, there are many exquisite pieces of ridicule of idols, but there is nothing more admirable than the description of the origin of idolatry in the thirteenth and fourteenth chapters of the Wisdom of Solomon. The elements are shown to have seduced some to forget God in the works of his hands; others, more stupid, took 'the very refuse amongst those which served to no use, being a crooked piece of wood, and full of knots, and carved it into a god;' others, lamenting a dead son, or desiring to flatter a king, employed the highest sculptors, 'and so the multitude, allured by the grace of the work, took him for a god who but a little before was but honoured as a man.' The prominent art of the Greeks seems glanced at here. In Baruch, again, the idols are overwhelmed with satire. 'Yet cannot these gods save themselves from rust and moths, though they be covered with purple raiment. Men wipe their faces, because of the dust of the temples, when there is much upon them; and he that cannot put to death one that offendeth him, holdeth a sceptre as though he were a judge of the country. He hath also in his right hand a dagger and an axe, but cannot deliver himself from war and thieves' (vi. 12—15).

The Book of Tobit is one of the most interesting books of antiquity. In it, we have families of the exiled Jews living in that Nineveh which has been in our time dug out of its ruins, in which it was buried soon after by Nebuchadnezzar. Nineveh, Babylon, and the unfolding of the records of Egypt, how have they of late years confirmed the historic truth of

ures, as Bruce's travels in Abyssinia formerly
he truth of the visit of the Queen of Sheba to
One after another the ghosts of the dead cities
arise to confound the theories of sceptics.
ook of Jonah we find the Ninevites repenting at
cement of the prophet, and we conclude that the
doom of the city is reversed. But in Tobit we
is doom was only deferred. Jonah had proclaimed
ction in forty days, and was very angry that the
not then occur. But the Jews understood the
etter. Tobit, before he died, called his son and
n to his bedside, and bade them, after his death,
Nineveh, and go into Media, and dwell there;
, 'I surely believe those things which Jonah the
ake of Nineveh, that it shall be overthrown.'
days (Jonah iii. 4) were understood to mean
, and Tobias accordingly quitted Nineveh for
and, we are told, lived to see Nineveh destroyed,
o the prediction of Jonah.

guard, to force the treasury, 'there appeared unto them an horse with a terrible rider upon him, and adorned with a very fair covering, and he ran furiously and smote at Heliodorus with his fore feet, and it seemed that he that sat upon the horse had complete harness of gold. Moreover, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him on either side, and scourged him continually, and gave him many sore stripes. And Heliodorus fell suddenly down unto the ground, and was encompassed with great darkness; but they that were with him took him up and put him into a litter' (iii. 25–27). The high priest prayed for his recovery, which was granted, and we are told that on the return of Heliodorus to Seleucus, the king wished him to go again, and make a second attempt; but Heliodorus told him that, if he had an enemy or a traitor who deserved punishment, the embassy was a proper one for such, but for no one else. Some people argue that the apparition to Heliodorus is not authentic, because it is not also mentioned by Josephus, not being aware that this very book of Maccabees, the second, is attributed to Josephus himself, being believed to be his book, 'De Maccabæis.'

In the second book (i. 19), we are told that the priests took the sacred fire from the altar and hid it in a pit, when they were carried captive into Persia, and on their return Nehemiah sought for it, but found only water, which, however, being thrown on the sacrifices on the altar, burst into flame. In the fifth chapter of the same book, on the approach of Antiochus Epiphanes, the terrible persecutor of the Jews, 'for the space of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers. And troops of horsemen in array, encountering and running one against another, with shaking of shields and multitude of pikes, and drawing of swords, and glittering of golden ornaments, and harness of all sorts.' In the eleventh chapter appears the apparition of a single horseman in white clothing and armour of gold, for the rescue of

from Lysias, the captain of Antiochus Eupator.
ese miracles are confirmed by Josephus and Philo-
In Bell and the Dragon, we have a most startling
ıe carrying of human bodies through the air.
is said to be carried by the hair of his head to
bear food to Daniel in the lions' den.
the spiritualism of the Apocrypha. To whatever
niracles may be credited, it is clear that the same
iracles remained firm in the Jews, even in these
days, when a famine of prophets was come upon
according to the words of Eadras, ii. v.
of truth was hidden, and the land barren of faith.'
ree was barrenness, what is the barrenness of our
the worst, the most corrupted, the most forsaken
f the Jews, they had still an amount of faith in
y, their God and their destiny, which puts to shame
-called enlightenment.

# CHAPTER VIII.

## THE SUPERNATURAL OF THE NEW TESTAMENT.

Σωκράτης. Ἀναγκαῖον οὖν ἐστι περιμένειν ἕως ἄν τις μάθῃ ὡς δεῖ πρὸς θεοὺς καὶ πρὸς ἀνθρώπους διακεῖσθαι. Α. Πότε οὖν πάρεσται ὁ χρόνος οὗτος; ὦ Σώκρατες· καὶ τίς ὁ παιδεύσων; ἥδιστα γὰρ ἄν μοι δοκῶ ἰδεῖν τοῦτον τὸν ἄνθρωπον τις ἐστιν. Σωκρ. Οὗτός ἐστιν ᾧ μέλει περὶ σοῦ. . . . ἀλλὰ μὴν κἀκεῖνος θαυμαστὴν ὅσην περὶ σὲ προθυμίαν ἔχει.

SOCRATES.—It is necessary to wait till some one teach us how to conduct ourselves towards gods and men. ALCIBIADES. But when shall this time arrive, O Socrates? and who shall teach us this? for it seems to me that it would be sweet to see this man, whoever he may be. SOCRATES. This is he who takes care of thee. . . . and, indeed, admirable appears to be his regard for thee.— *Dialogues of Plato, the Second Alcibiades.* Select Cambridge edition, p. 255, 256.

The strange things which that strange man says, and which some others repeat after him, will not fail, sooner or later, to be believed, and finally become the universal opinion. And why? Because truth is truth: because it corresponds to everything, satisfies everything: because, both in general and in detail, it is better adapted to us than error; because, bound up by the most intimate relations with all the order in the universe, it has in our interests and wants a thousand involuntary advocates; because, everything demands it, everything cries after it; because falsehood, which at first appeared to benefit all, has ended by injuring all. Combinations of which it is impossible to give an account, and of which God only has the secret, secure that victory. It is thus that truths the most combated, and at first sustained by organs the most despised, end by becoming in their turn popular convictions. VINET'S *Vital Christianity*, p. 68.

THE eloquent Swiss theologian whom I have just quoted, says also, 'A little more than 1800 years ago, a man appeared in an obscure corner of the world . . . He preached religion; it is not natural religion;—the doctrines of the

existence of a God, and the immortality of the soul are everywhere taken for granted in his words, but never proved. They do not consist of ideas deduced from the primitive concessions of reason. What he teaches, what forms the foundations and essence of his system, are things which confound reason; things to which reason can find no access. It proclaims a God upon earth, a God-man, a God poor, a God crucified. It proclaims vengeance overwhelming the innocent, pardon raising the guilty from the deepest condemnation; God himself the victim of man, and man forming one and the same person with God. It proclaims the sovereignty of the grace of God, and the entire pardon of man.

'I do not soften its teachings. I present them in their naked force. I seek not to justify them. No, you can, if you will, be astonished and alarmed at these strange dogmas; do not spare yourself in this particular. But when you have wondered sufficiently at their strangeness, I shall present another thing to your astonishment. These strange doctrines have conquered the world. Scarcely made known in poor Judea, they took possession of learned Athens, gorgeous Corinth, and proud Rome. They found confessors in shops, in prisons, and in schools; on tribunals and on thrones. Vanquishers of civilisation, they triumphed over barbarism. They caused to pass under the same yoke the degraded Roman and the savage Scandinavian. The forms of social life have changed, society has been dissolved and renewed —these have endured. Nay, more, the church which professed them, has endeavoured to diminish their power by beginning to corrupt their purity. Mistress of traditions, and depository of knowledge, she has used her advantages against the doctrines she ought to have defended; but they have endured. Everywhere, and at all times, in cottages and in palaces, they have found souls to whom a Redeemer was precious and regeneration necessary. Moreover, no other system, philosophical or religious, has endured; but this never grows old. Those who embrace it never find themselves behind their age; they understand it, they are

understood by it, and aid its progress. The religion of the cross appears nowhere disproportionate to civilisation. On the contrary, civilisation advances in vain; it always finds Christianity before it' (pp. 83, 84.)

This great truth, this highest revelation of spiritualism, which thus startled man when it arrived, had yet been announced from the creation of the world, and was expected as the fruit of the ages, as the object of all prophecy by the men whom it fell upon and astonished. In the very hour when man fell by the instigation of the old serpent, it was announced that the seed of the woman should bruise the head of this serpentine nature. The antidote was pointed out at the moment of the incidence of the great human malady. Israelite and pagan equally expected it. In the words of St. Paul, 'The whole creation groaned together for the manifestation of the sons of God.' All nature sick, yearned for the Divine and only capable Physician. Man fallen and demonised, the union with heaven broken, a kinship and fellowship with hell established, became tyrannous, sensual, bloody-minded, cruel, and vengeful. He became a tyrant to himself, to his fellow-men, and to all inferior and dependent creatures. The history of his deeds is, therefore, in all times and countries, the history of a hell. Carnage, cruelty, both in peace and war, cruelty in the palace, in the school, in the tribunal, and the dungeon; cruelty in the amphitheatre, in sports and pastimes, in the domestic dwelling and in the connubial bond; in the character of master, of king, and magistrate; over children and servant and slave, as well as in the battle-field, the siege, the violated city, the surprised camp, the furious carnage, and the after-time of cold blood; cruelty everywhere, deceit everywhere, robbery everywhere, stupid idolatry and brazen blasphemy everywhere; everywhere all that is loathsome, all that is filthy, all that is hateful in spirit and vindictive in opinion — that is the history of man — the history of a devil, for nearly six thousand years. The only light which has broken this darkness, which has made this pandemonium of

d wickedness hideous, that it might terrify men
the only loving-kindness which has descended to
savageness and heal this putrid sore of humanity,
Christianity. In the four-thousandth year of the
of the unhappy earth it came, luminous as heaven,
atient as God himself; yet it continues still, but as
ng in darkness, and the darkness comprehendeth it
in Christ came to his own, and his own received
Yet the prophets had proclaimed this advent in
and the nation taught by God at least professed
the prophets. In the strange chiaro-oscuro of
reece and Rome, in that wonderful mingling of
larkness, Socrates, as we have seen in the quota-
Plato, looked for Him who should teach us how
o conduct ourselves towards gods and men. That
h attended him whispered this celestial news to
and his great soul, in its sorrowful but patient
t the need and the assurance of the tidings. The
se wonderful women, springing in mystery from

quotes as genuine. He asserts that he draws his matter from the same books as Virgil and Cicero did; but what we draw ourselves from Virgil and Cicero we know must be true, for it preceded Christianity. To these pagan prophets we shall return in their order; but I may remind the reader of the use which Virgil avowedly makes of the Sibylline announcements in his Pastoral of Pollio, so vigorously rendered by Dryden. The whole is like a chapter of Isaiah; I shall quote it in its place; here these lines may suffice:—

> Mature in years, to ready honours move,
> O of celestial seed! O foster son of Jove!
> See, labouring Nature calls thee to sustain
> The nodding frame of heaven, and earth, and main!
> See, to their base restored, earth, seas and air;
> And joyful ages, from behind, in crowding ranks appear.

Thus heralded by Hebrew and pagan seers, Christ came. Foreshown through so many ages, described by so many inspired prophets, promised to Abraham, and Isaac, and Jacob, recognised by Job, hymned by the royal psalmist, his very name, and offices, and attributes, detailed over and over in the sacred books, studied with solemn anxiety by a nation which was to reap permanent glories and benefits from his advent, so that we might suppose his identification the most certain of all things, he came—and was ignored! The learned Jews, who thought they had made themselves familiar with every iota of his character, every mark of his identity, were the most at fault of all! They had settled the whole matter so completely on an ideal of their own, that they could not see the actual through this ideal. They had prepared for a great monarch descending openly from the skies, blasting all their enemies by the annihilating fire of his Divinity, consuming the Roman yoke, as dross is consumed in a furnace, establishing the hearts of his people in the eternal sunshine of heavenly favour and felicity. They saw this celestial King, this God-man of their own race, leading their triumphant armies over the whole earth, and the Almighty, in the words of David, 'making His enemies

his footstool' (Psalm cx. 1.) They already exclaimed in anticipation with that poet-king, 'Gird thy sword upon thy thigh, O most Mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thy arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre' (Psalm xlv. 3—6).

And certainly these declarations to a proud people, who felt all the distinction of a clear genealogy up to Adam, and of being God's elect people, whose annals recorded such splendours as those of the mighty miracles wrought in Egypt, and in the desert, and in Palestine on their behalf — a people before whose steps he had divided seas and rivers, and set the mountains on fire, and lit up the desert darkness by columns of instinctive flame, and thrown down the walls of cities at their approach, and, as their annals boldly asserted, had permitted their leader to arrest sun and moon in their mid-career. To such a people nothing could appear more natural than that their latter end would be as glorious as their beginning, and their prophets had many things which seemed to guarantee the most vast and soaring of their expectations. Isaiah (ix. 6, 7) said, 'For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order, and to establish it with judgement and with justice from henceforth, even for ever. The zeal of the Lord of Hosts will do this.'

Again (xi. 10–16), the same prophet says the remnant of the people of Israel shall be gathered from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the isles of the sea. The Lord would set up an ensign, and his people

should flock to it from the four corners of the earth; the Philistines, their old and bitter enemies, should carry them on their shoulders; Moab, and Ammon, and Egypt, should be all smitten before them, and envyings and rivalries between the different tribes of Israel should cease, and they should rule the total world, happy in themselves, and triumphant over all other peoples. Such was to be the felicitous condition, that the Gentiles were all to flock to their light, and kings to the brightness of their rising. Multitudes of camels and dromedaries, laden with gold and incense, were seen coming on in endless trains from Midian, Ephah, and Sheba; the flocks of Kedar, and the rams of Nebaioth, were to be at their command. The isles and the ships of Tarshish were to wait on them with silver and gold; the sons of strangers were to build up their walls; foreign kings were to minister to them; every nation and kingdom which would not serve them was to be utterly wasted; those who had despised them were to bow themselves down at their feet; as they had been forsaken and hated, they were to be made an eternal excellency; they were to suck the milk of the Gentiles, and suck the breasts of kings, and to know the Lord, their Saviour and their Redeemer, the Holy One of Israel (lx.).

Jeremiah, whilst awfully denouncing the wickedness and the coming woes of his time, looked yet beyond these, and recalled the promise to David, that 'he should never want a man to sit on the throne of the house of Israel: and to reign over a people, that, as the host of heaven, could not be numbered, nor as the sands of the sea measured' (xxxiii. 17–22). Daniel saw a dominion given unto the Son of Man; 'a glory and a kingdom, that all people, nations, and languages should serve him; his dominion should be an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed' (vii. 14). Micah gave similarly magnificent promises. The law was to go forth from Mount Sion; the Messiah was to judge amongst many people, and rebuke strong nations. He was to be great unto the ends of the

waste the neighbouring kingdoms; his hand was
l up upon his enemies, and all his enemies were to
(iv. and v.). Zechariah held the like language,
ther the unexampled magnificence of the promises
as were calculated to intoxicate beyond expression
y nature proud and dominant.
d these bursts of glory from the heaven of God
ture; these gorgeous limnings of the empire of the
ng of Israel, unparalleled in splendour, and great-
perpetuity by any earthly dominion, there came
breathings of a very different kind, and which must
d any people but one lost and bewildered by the
vista of their seer-sketched pictures, to pause and
lly their meaning. This mighty and triumphant
who was to descend from heaven and subdue all
was to be God himself, instructing mankind, was
bear humble, and poor, an outcast and despised
but comeliness in himself, and without acceptance
on whom he was to confer so unprecedented a

stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid upon him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgement, and who shall declare his generation? for he was cut off out of the land of the living, for the transgressions of my people he was stricken. And he made his grave with the wicked and the rich in his death; because he had done no violence, neither was deceit found in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief,' &c.

Could these enormous contrasts meet in one person? Could the invincible Conqueror, the King who was to strike through the sides of other kings, and this meek, smitten, and rejected One, be the same? Yet they undoubtedly were. The promised Saviour was as clearly the one as the other. This resplendent King was to come 'lowly and riding upon an ass.' He was to have his visage marred more than any man, and his form more than the sons of men: kings were to shut their mouths at him (Isaiah lii. 14, 15). He was to be a man despised, abhorred by the nation, a servant of rulers (xlix. 7). He was to be sold for thirty pieces of silver (Zechariah xi. 12); he was to be brought to the dust of death; they were to gaze upon him as a ravening and roaring lion; they were to pierce his hands and feet; they were to count all his bones, and cast lots for his very garments (Psalms xxii).

As these very opposite things were all to happen to the same promised Deliverer, it would seem now that it might have occurred to the expectant Jews that this ignominy must precede the reign of universal dominion, even if they had not been spiritually-minded enough to apprehend that much of that rule and supremacy would be spiritual, as Christians now recognise them to be. But the pride and lust of worldly greatness blinded the Jews to these prognostics

y and suffering in their Redeemer — they were
a king and found only a carpenter! 'Is not this
ter?' they asked in disdain (Mark vi. 3). It was
le for them to conceive that the promised Saviour,
rful, the Mighty God, the Everlasting Father, the
the Universe in fact, could be the infant Prince
be a weak, wailing baby lying in a manger, and as
e the carpenter's boy, subject to all the commands
carpenter, his reputed father, as it is for the clever
to-day to believe that this same God and Saviour
cend to arouse and convince brutish and material-
by the movement of tables, and similar phenomena
their abject condition of mind. The small wisdom
ways presumes to know better God's business than
e wisdom of God.

re were other circumstances predicted of Christ,
, if anything could, might have caught the atten-
learned Jews, and put them on the track of the dis-
he Divinity already arrived, and fulfilling every day

lame restored. Whilst 'the people were filled with astonishment, and praised God' for the miracles which they saw, saying, 'It was never so in Israel,' the scribes, Pharisees, and high-priests, were only filled with scorn and rage. 'Have any of the scribes and Pharisees believed on him?' was their question. So far from reasonable evidence having any effect in convincing these stereotyped souls, the accumulation of evidence only enraged them. They hardened their hearts against it, as Pharaoh did. Their pride was wounded, but their hearts were not touched, except by chagrin. They grew deadly and murderous when they ought to have grown satisfied and thankful. When they at last saw that there was no denying the miracles of Christ, their hearts still refused to believe, though their understandings were forced to do so; and they said, 'What do we? For this man doeth many miracles. If we let him alone, all men will believe on him' (John xi. 47, 48).

Their remark after the confession, 'This man doeth many miracles,' was not 'therefore we will believe on him' (the dictate of common sense), but if 'we let him alone all the world would believe on him;' and they were resolved that, though all the world should believe on him, they would not. The same evangelist in another place says, 'The chief priests and the scribes, and the chief of the people, sought to destroy him;' but in the next verse he adds, 'And could not find what they might do, for *all* the people were attentive to hear him.'

This is a most instructive passage. Why did the chief priests and scribes want to destroy him? Were his communications evil? No, they were above all teachings—wise, sublime, and good. Did he do actual and mighty miracles? They confessed it. And those miracles were at the same time of the most humane and philanthropic character. Did they contradict their prophets? No, they confirmed them. Then why did they want to destroy him? Simply because his teachings destroyed their theories, judicial and moral. They had elaborated the study of the

w into a system of outward observances, puerile, ilious and oppressive. The lives, the liberties, mfort of men, were destroyed by customs based e rendering of the law. Their character for d legal and theologic knowledge was, therefore, this their system. With these teachings they ll before the people. Now the teaching of Christ all their bandages of legal chicanery, and restored liberty which was the soul of the law. Speak- Sabbath, he declared the law made for man, and nade for the law. He recognised the rights of he felt and sympathised with the beatings of human heart, and he placed man paramount to organised for his benefit and not for his enslave- his was life to the people, but death to their inded and selfish teachers. Christ rent away all s and wrappings, their simulated sanctity, their ted to look like humility, their selfishness and shaped, as near as possible, to the image of official

change,— the bargain had been glorious; but they were only 'of the earth, earthy;' they could proffer no heart on which the Redeemer could pile the eternity of his blessings. They must go! and their only idea was to destroy him first. Because his doctrines and deeds were for human good, *therefore* they hated them, having no good in themselves. And this Christ knew, and the consequence of his words he knew, and in this God-like spirit of self-sacrifice he came up to Jerusalem, telling his disciples, on the way, that he came to die by the hands of man for the salvation of man. 'Ye are of your father the devil, who was a murderer from the beginning,' he said; and the learned Jews at once proceeded to prove their paternity by putting him to death. And they did it.

This is a most awful history. There is nothing in all the annals of mankind which reveals like it the enormity of the depth and extent of the desperate wickedness of the human heart, and of the indurating nature of theoretic pride. It was not to be conquered; that which should soften it only stimulated it to murder. And such are and have been the effects of the insolence of intellect in every age. Nothing is so utterly destructive of the freedom of reason. As it compelled the educated classes of the Jews, so it compels the educated, and especially the professional classes now, to disbelieve in spite of their own belief; to close fast their hearts, though their understandings have been rent open by the omnipotent leverage of evidence. In fact, our age is precisely in the same spiritual condition as the age in which Christ came. The one is the exact counterpart of the other. We hear the professional classes continually sneering at the credulity of the vulgar and the weak. 'This people is cursed,' said the learned Jews, and so say the learned English. But who are they who, in every age, first admit evidence? The so-called credulous. It is a fact that women are always amongst those who accept new theories. Women were amongst the most prominent and devoted disciples of Christ. In the social feast they were there, not to feast, but to

wash his feet with their tears, to wipe them with the hair of their head, to anoint him beforehand with the most precious unguents for his burial. Women were at his crucifixion and his resurrection. And women now are the first to dare settled opinion, and put faith in new ologies and isms. And they are seldom mistaken. They speak from the oracle of a heart much nearer heaven than ours, and open to the electric touch of the Divine. It is not so much credulity as receptivity and candour, which thus give them the start of us. They have an innate love of the true as well as the new; they have an instinctive tact, and would pick up and swear to a nugget of gold, where a learned dry-as-dust would ponder and doubt almost in spite of the surest tests, and think it was only iron pyrites. It is to the so-called credulous that the world owes the ready acceptance of the benefits of nascent facts, and has not to wait for them till the learned can recognise them through the rust of age, and when whole generations have lost the comfort of them. In what could the learned recompense us, if we had believed them and not the people regarding Christ? And in our own time if we had let vaccination, and mesmerism, and phrenology, and homœopathy, and spiritualism, and even steam and the electric telegraph pass by us? It is well that the world has, in no age, been supple enough or weak enough to expose itself to this martyrdom through erudite ignorance, to pay so momentous a tax for the foolishness and brutishness of pedantry.

Let us now examine briefly the varied forms of the spiritualism of the New Testament.

The spiritual power of Christ, like that of God in the Old Testament, was exerted on both spirit and matter. The earliest record of this is that of his converting water into wine at the marriage in Cana (John ii. 6). This is almost the only one which appeared to be done rather as a matter of courtesy than of direct mercy. But the next recorded by the evangelists, and indeed the earliest mentioned by two of them, is his temptation in the wilderness by the

devil. There were indeed miracles preceding and attending his birth, as the annunciation by an angel to his mother; the appearance of the angel to Zacharias in the temple, announcing the birth of his son, John the Baptist; the privation of speech of Zacharias by the act of the angel Gabriel, till the birth of John; the angels proclaiming the birth of Christ to the shepherds of Bethlehem, &c. But the first great miracle in the life of Christ, setting aside the changing the water into wine, is very remarkable, for it is wrought rather through the devil than through Christ, and is a direct answer to Dr. Conyers Middleton, in his 'Free Enquiry;' Mr. Farmer and many of the English bishops, who have maintained that no miracles are performed except by God himself; that he does not permit the devils to perform miracles, because they would then have the power to deceive mankind, and even to propagate another gospel. On this ground they have denied that the miracles done in Egypt by the magicians were real miracles, and declared them merely delusion. It has been often thought that the best answer to this is, that Christ said that after him should come false prophets and false Christs, showing signs and miracles, to seduce, if it were possible, even the very elect (Mark xiii. 22). But we need not go to the future, or to any prognostic; here we have in the very outset of Christ's career the devil himself performing the most extraordinary miracles in connection with the person of our Saviour. No sooner was Christ baptised of John than he was 'led up of the Spirit into the wilderness to be tempted of the devil' (Matthew iv.). Mark, indeed says, he was driven of the Spirit, 'and immediately the Spirit driveth him (ἐκβάλλει) into the wilderness.' This temptation, therefore, was by direct divine appointment, as a necessary step in the life-process of the Saviour, who was to be tried and proved in all respects with us whom he came to represent and to save. As it was thus a divine ordinance in our great Type and Leader, it is thus certain that it is a fixed regulation in the life of every one of us. After we receive the first baptism of the Spirit

nade conscious of spirit-life, and of our spiritual
d responsibilities, we are immediately exposed by
circumstance, to the assaults of the devils. We
ed into the spirit-world, and are laid open to
ence both good and evil.

t this be duly remembered; for there is no argu-
ften brought against spiritualism as that it opens
to evil and mischievous spirits. Undoubtedly,
e be any truth and any teaching in this passage in
our Saviour, the very circumstance is a seal of its
ng from God. The Christian, whether a professed
t or not, if he be a real Christian, has no exemption
isits and attempts of Satan. The very fact that he
ectly draws the tempter towards him; for by him,
d's appointment, he is to be tried, and proved
e be a genuine soldier of Christ or not. The
fact, are the police of God. Nay, the devil, let us
ured, will exert miraculous powers against us, and
r as nothing but the Divine Spirit can protect us

id to Christ, 'till the devil departed from him *for a season*' Luke iv. 13).

The devil now showed his marvellous power to Christ. He taketh him up into an exceeding high mountain and ıoweth him all the kingdoms of the world and the glory of ıem' (Matthew iv. 8), St. Luke adds, 'in a moment of me.' This is a miracle of the highest order as to power ɛerted, though inferior to the direct miracles of Christ as ıcking the quality of beneficence, which the devil has not. 'he mountain was no natural mountain. So far from any ıch mountain in the neighbourhood of Jerusalem, there is o mountain in the world whence all the kingdoms of the arth can be seen, much less in a moment of time. It was spiritual mountain, and the whole miracle was done in the pirit. It is only modern spiritualism which can bring such tatements into the region of facts. For from what we of ɔ-day have seen, we can believe this statement fully, and as o the wonderful rapidity with which spirit transactions take lace, the countless cases of apparitions which appear at the ery moment of death, often from the other side of the globe, ıake this rapidity apprehensible; and the water-colour aintings done by spirits in the presence of Mr. Coleman, n America, in ten or twelve seconds, strengthen the idea f it.

'Then the devil brought him to Jerusalem and set him on pinnacle of the temple.' In both these transactions it is he devil who exerts the demonstrative power; it is Christ vho exerts the resistant. Christ triumphed, and angels then ame and ministered to him. It is worth while for the nemies of spiritualism to reflect a little on this extraordinary pisode in the Divine life on earth. Why do they accuse Spiritualists of intercourse with devils, even when they shun tudiously such company? Our Saviour was forty days in he wilderness in company with the devil; he was borne up nto a mountain and to the summit of the temple in demon ands; facts enough to have ruined the character of all the piritualism in the world. But they only who willingly

associate with devils, those practising sorcery, are criminal; the devils *will* be about us whether we perceive them or not. The good Spiritualist will drive them from him by the power of prayer and faith in the cross, because he is, and must be, at the same time, a good Christian. This power to expel evil spirits was the very next thing which Christ exhibited. He had vanquished the leader, he went forth to put to flight his legions.

In the very same chapter of Luke we find him casting out an unclean spirit, which cried with a loud voice, and declared that it knew him to be 'the Holy One of God' (ver. 33, 34). 'With power and authority,' we are told, 'he commanded the unclean spirits, and they came out.' Modern philosophy has done its best to reduce these spirits into mere diseases—epilepsy, madness, and other complaints; but the plain and inflexible text of the Gospel is not thus to be dealt with. They are declared to be actual devils who had taken possession of these victims, and we might as well call air water, or water earth, as these devils mere diseases, though they seem sometimes to have taken the forms of diseases. In all ages of the Bible, evil spirits are said to have entered into men; and the whole of the East has ever held with the Jews this belief. Saul was said to be afflicted with an evil spirit sent from God (1 Samuel xvi. 15). God is said, in the prophets, to have sent evil and lying spirits into false prophets. In 1 Kings xxii. 19–23, and in 2 Chronicles xviii. 18, we have a very extraordinary instance of this. When Jehoshaphat the King of Judah was going to join Ahab in war against Syria, and Jehoshaphat thought the prophets were false, and deluding them, and Micaiah, the prophet, was fetched out of prison to prophesy, he said, 'I saw the Lord sitting upon his throne, and all the host of heaven standing on his right hand and on his left. And the Lord said, Who shall entice Ahab, King of Israel, that he may go up, and fall at Ramoth-Gilead? And one spake, saying after this manner, and another after that manner. Then there came out a spirit, and stood before the Lord, and

id, I will entice him. And the Lord said unto him herewith? And he said, I will go out, and be a lying irit in the mouth of all his prophets. And the Lord said, hou shalt entice him, and thou shalt also prevail; go out, d do even so. Now behold the Lord hath put a lying irit into the mouth of all thy prophets.'

This is perfectly conclusive on the subject, and may show why we are taught by our Lord to pray, 'Lead us not to temptation.' The manner in which the spirits are oken of is most distinct. Christ does not confound them ith the diseases: those he cures as diseases, leprosy, paraisis, blindness, deafness, dumbness, fevers, &c.; but the vils, he addresses as devils, and they reply as devils. The gion of devils prayed to be allowed not to return to the yss—hell—but to go into the swine, and we are told that ey went, and the effect of it. Modern commentators say hrist accommodated himself to the language of the time; it it has been well asked, 'Did He who came to bear itness to the truth, accommodate himself to a lie? Was it e *disease* of the Gadarenes which drove the swine into the a?' Some devils are said to produce ailments; they emed to settle themselves in the disease as a congenial me for their own unclean nature. There is a dumb devil entioned, who, when he was gone out, the dumb spake, d a woman who had a spirit of infirmity for eighteen years, ho, when the spirit was gone out, stood upright, though fore she had been bowed together, and was whole. Christ ft no room for mistake as to this being a spirit, and not mply a disease, for he immediately declared that it was atan who had thus bound her (Luke xiii. 16). The dreadl perversion of mind and heart which the Jewish adherence the pure letter which killeth, had produced, was fearfully monstrated by the indignation of the ruler of the synagogue the Saviour performing this merciful miracle on the abbath day. 'There are six days on which men ought to *ork*; in them, therefore, come and be healed, and not on the abbath day.' With this ruler 'better day better deed,' was

no received axiom. The formal observance of the Sabbath was more precious in his eyes than the good of his fellow-beings. What an inexpressible privilege that we shall not be judged by men of systems, or by orthodoxy, but by God!

The whole of these statements of possession and of exorcism, in the Gospels are so plain, so positive, and so solemnly treated by Christ and the evangelists, that no process of rationalism, can ever reduce them into anything else. Throughout the East the belief in demoniac possession has been uninterrupted and universal. The Rev. Dr. Wolff, who laboured so long in Asia, tells us in his 'Life and Travels,' that possession is common in the East to this day. He gives cases which came under his own eye. Every Church, not even excepting the negative Protestant Church, has held the fact as certain. In truth, has demoniac possession disappeared from amongst us at the present day? What are nine out of every ten—perhaps ten out of every ten—of the cases of lunacy, but cases of possession? By what other theory than that of the influx of disorderly spirits can physicians explain the majority of disordered intellects? It is notorious that they do not find any other rational explanation; and Dr. Garth Wilkinson, in a pamphlet on this subject, has, years ago, called upon them to recognise in spiritualism the true and only remedy for this great, sorrowful, and growing evil.

Before quitting this part of my subject, let me draw attention to the extraordinary practice of the Church of England in regard to exorcism. By the seventy-second canon of the Anglican Church, all its ministers are forbidden, without licence of the bishop of the diocese under his hand and seal, to attempt upon any pretence whatever, by fasting and prayer, to cast out any devil or devils, under pain of the imputation of imposture or cozenage, or deposition from the ministry. What a fall from the practice of Christ! In the Gospel of St. Mark (ix. 38, 39), it is said, 'John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him because

he followeth not us. But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. For he that is not against us is on our part.'

The Church of England has clearly set at defiance this injunction of our Saviour. What an extraordinary proceeding in a Church which first professes to communicate the Holy Ghost, and then does not permit it to operate in the minister without a licence from the bishop. Why should we suppose the Holy Ghost more wise and prudent in the bishop than in the minister? If the minister have the Holy Ghost, he has a guide far above any bishop; and if the Church is doubtful of the minister really having the Holy Ghost, what is to assure it that the bishop has it? How very much it is to be regretted that so great and influential a Church, one which has produced so many truly noble and gospel men, should suffer its ministers to be bound by so unworthy a bond of worldly prudence; by a policy so opposed to the policy of our Saviour, who not only sent out his apostles to cast out devils wherever they could meet with them, but forbade them to hinder any man who was doing it, not only without a special licence from a bishop, but without any express licence from himself, declaring that whoever worked with him was not against him. The Church of Christ is a church of a wise liberty, but it is the misfortune of national churches to suffer themselves to be bound by canons and prohibitions like these, forgetting that the Church of Christ is in immediate and perpetual communion with its head throughout all its members, and ought not to be bound up in barren servitude by 'the doctrines and traditions of men.'

This department of the supernatural of the New Testament presents still various features which identify modern spiritualism with it. The fact that the Jews were compelled to admit the reality of the casting out of devils by Christ, then declared that He cast them out by Beelzebub, the prince of the devils, is completely paralleled by the opponents of modern spiritualism. The moment that they are driven from

the theory of imposture and delusion, they attribute the phenomena of spiritualism to the devil. None do this so promptly as the modern Roman Catholics, who have always believed in miracles.

Another is the subject of apparitions. In no form has the supernatural, in all ages and countries, manifested itself so frequently as by apparitions. Almost every family has its well-authenticated story of apparitions. Apparitions, accordingly, are equally asserted by the New Testament and by the Spiritualists of to-day. That the Jews were well acquainted with the theory and reality of apparitions, is shown by the exclamation of the disciples when they saw Jesus, in the fourth watch of the night, walking on the sea towards their ship (Matthew xiv. 25, 26; Mark vi. 49). In both these cases, our translators have rendered it — They were afraid and cried out, 'for they supposed it had been a spirit.' In both cases it is really, for they thought it had been a *spectre*? The word is not *πνεῦμα*, but *φάντασμα*. In the twenty-seventh chapter of St. Matthew, we are told that after the crucifixion of Christ, the graves were opened, 'and many bodies of the saints which slept, arose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many' (ver. 52, 53). It is difficult to reconcile this passage with those words of Christ, in which He represents the departed as not dead but living; and of Paul, who says, that though David was alive, he had not yet ascended into heaven, clearly referring to the intermediate state. We can, therefore, only imagine that these bodies were animated by spirits, and were apparitions, denoting that the souls of the virtuous deceased would appear in the same kind of spiritualized body which Christ evidently possessed after His resurrection, which could pass through closed doors, and appear and vanish at pleasure. The bodies of Enoch, Elijah, and Christ, all appear to have been spiritualized; for they could not otherwise float up to heaven, nor could they enter heaven, which Christ Himself tells us flesh and blood cannot inherit. Yet the body of Christ was sensible and solid to

the touch, or could be made so; for He told Thomas to prove this by putting his fingers into the prints of the nails in His hands, and thrusting his hand into His side. And this throws a light on the fact of spirits, at modern *séances*, not only showing themselves, but causing their hands to feel as solid and warm to the touch as any living human hands. When Peter was miraculously delivered from prison, and went and knocked at the house of Mary the mother of Mark, where many of the disciples were assembled at prayer on his behalf, and the servant announced that Peter was there, they exclaimed, 'It is his angel.' They probably thought that he had been put to death, and that this was his apparition.

The appearances of angels as divine messengers, distinguished from the spirits of the dead, are related in the New, exactly as in the Old Testament. Angels announced the births of Christ and John the Baptist: angels ministered to Christ in the temptation, and in the agony in the garden of Gethsemane; an angel liberated the Apostles twice from prison, and loosened their chains, and burst open the doors when Paul and Silas were in prison at Philippi, etc.

In all ages and countries, sorcery, or intercourse with evil spirits has been affirmed. Modern philosophy, gliding over the surface of human and other nature, and not penetrating into their depths, has dismissed the matter with a sneer as a credulous delusion; the delusion of a sneer being deemed by modern sciolists, on the homœopathic principle, a remedy for all other delusions. But modern experience perfectly corroborates the experience of antiquity, of the whole East, of the middle and all other ages.

Sorcery is the evil side of the great reality of spiritualism. As we find sorcery in the Old, so we find it in the New Testament. There are several cases of it in the Acts of the Apostles. There was Simon the sorcerer of Samaria, who had used sorcery and bewitched the people of Samaria, who became convinced of the supernatural powers of Christianity, and wanted to purchase the power (viii.). There was Elymas the sorcerer of Paphos, whom Paul declared full of all

subtlety, and all mischief, a child of the devil, and whom he struck with blindness. There were the exorcists, the seven sons of Sceva, a Jew at Ephesus, who, seeing the exorcist power of the Apostles, began to use the same names to expel devils: but one of them answered that he knew Jesus and Paul, but asked who they were, and leaped upon them, and overcame them, so that they fled out of the house naked and wounded (xix. 14–16). At Philippi, Paul and Silas got into much trouble, by dispossessing a young woman of 'a spirit of divination, which brought her masters great gain by soothsaying.' In his first epistle, John tells us that there were both these kinds of spirits at work, the good and the bad, the latter of which would inevitably lead to sorcery, and he warned the disciples 'not to believe every spirit, but to try the spirits, whether they were of God,' before they held any intercourse with them; a rule as safe and necessary now as then. No one who wishes to convince himself of the prevalence of sorcery all over the East, has anything more to do than to refer to Wolff and nearly all travellers there.

And here I must redeem the promise, given in my notice of the spiritualism of the Old Testament, to show that Christ broke the law of Moses, regarding 'seeking to spirits of the dead,' so far as good spirits are concerned. This He did in a most emphatic manner. Let the reader especially note this; for it is the most remarkable case in the sacred history, because it demonstrates, and no doubt was planned by our Saviour to demonstrate, that express abrogation of the Mosaic law regarding the spirits of the dead. Christ abrogated this law by Himself seeking the spirit of Moses, the very promulgator of that law, and leading His disciples to do the same. Christ conducted His disciples, Peter, James, and John, up into the Mount of Transfiguration, and introduced them to Moses and Elias. Of Elias we need not speak, for having been translated, he might not strictly be called a spirit of the dead: but Moses, we are told, died in Mount Nebo, and that the Lord buried him in a valley there. Yet Christ went to seek this spirit, as if the case was studied literally.

e might have commanded Moses to appear before Him in
own room; but no, as the law against seeking to the dead
s to be abolished, He went to the spirit of the great dead—
Moses, the very man who prohibited such an act by the
w in question, and there on the mount *broke the law before*
*face*; and by His example taught His disciples, the
ure proclaimers of his new law to the world, to do the
ne. It must be confessed that there is no such complete,
inted and striking abrogation of a law in any history, sacred
profane. The Lord of life, who was about to become
Prince of the spirits of the dead, broke the law prohibiting
intercourse with the spirits of the dead, and in no other
sence than that of the promulgator of that law, who had
g been a spirit of the dead, and at the same time in the pre-
ce of those selected by Christ to teach this great act to pos-
ity. And the disciples admitted to a convocation which
uld have brought the penalty of death on their ancestors,
nd it *so good for them*, that they desired to build taber-
les, and remain with those illustrious dead. It becomes
to stand up face to face with this fact, and confess, in a
ly manly and Christian spirit, that this is a stone of testi-
ny rooted in the eternal ground of the gospel.

The greatest of Christ's miracles, perhaps, were his resto-
ion of the dead to life. Even those who, like Count de
sparin, endeavour to reduce all miraculous phenomena to
operation of certain physical though subtle laws, declare
se acts of God, and of God alone, genuine miracles.
e prophets, as we have seen, in the Old Testament, how-
r, had exerted the same delegated divine energy in several
es. Jesus exerted it in three, that of the son of the widow
Nain (Luke vii. 11–16), in which case, the people,
ed and astonished, declared that a great prophet had arisen,
l that God had visited His people, a significant expression,
erring to the long cessation before Christ of miracles and
prophetic power — that dearth of the Word of which we
e spoken, and which had been long predicted. The next
s the raising from death of Jairus's daughter (Luke viii.

49; Mark v. 41); and the third the resurrection of Lazarus. Had the case of Lazarus occurred in England, we may safely assert that it would have been represented by the rationalists as mere contrivance betwixt Lazarus and his sisters, and Jesus. They would say, Lazarus was laid in the tomb alive; his sisters supplied him with food, and Christ arrived to complete the fictitious miracle. The Jews never arrived at this condition of smart incredulity. They knew too well the mode of burial in their country, the muffling head-cloth which could completely prevent breathing, and the public nature of their funeral ceremonies, to deny the miracle, and their descendants to this day retain the belief, as I shall show.

The power of raising the dead, in common with the other miraculous powers, was consigned to His disciples by Christ, and exercised by them in the cases of Dorcas by Peter (Acts ix. 41), and of the young man killed by falling from a window in the third story, by Paul (Acts xx. 10—12). This power of restoring the dead was claimed by the primitive church until the third century, at least; for Irenæus expressly says, 'The dead have been raised and have lived many years amongst us:' and the Roman Catholic Church still claims this as a power residing in the church, and gives sundry instances of its exertion in the lives of their saints. St. Dominic is declared to have restored to life the Lord Napoleon, killed by a fall from his horse; to have restored a child to life; St. Francis is asserted to have raised several people from the dead; St. Malachy to have raised a lady to life. I quote these cases merely to show how long a great branch of the Christian church has retained this faith.

Perhaps next to raising the dead, is the miracle of feeding multitudes by a few loaves and fishes, and having numerous baskets of fragments remaining. Perhaps these miracles, recorded as recurring twice at the hands of Christ, are equally great with restoring the dead, for they are acts of absolute creation.

There is a class of phenomena in the New Testament as well as in the Old, which have reappeared in modern spirit-

ualistic phenomena, though in a degree proportioned to the far less spiritual and Christian character of the age—those in which material bodies have been lifted from the ground in apparent defiance of the law of specific gravity. Such was the fact of Christ's walking on the water (Matthew xiv.) &c., in which case, though not lifted into the air, yet He was borne on the surface of a fluid in as direct opposition to the ordinary properties of nature. His ascent into heaven in His body, which however had, no doubt, undergone a great and glorified change; and the person of Philip being carried away after baptising the Ethiopian eunuch on the road from Gaza to Azotus; for we are told that the Spirit of the Lord caught him away, and he was found near Azotus (Acts viii. 39, 40).

However vastly inferior in degree to these great miracles are the modern ones of tables, chairs, and other material bodies being lifted into the air, and living persons borne through the air on such bodies, or floated of themselves, as they have been witnessed both in this country and in America by a number of people now living; yet they have raised a storm of denial, ridicule, and scorn in the so-called philosophic, as opposed to all belief, because they are said to violate the fixed laws of the universe. Those who deny these modern marvels, must, in their hearts, deny the relation of similar but greater things in the Bible, and the Rev. Mr. Beecher has reminded them that such denials sweep their way thoroughly through the sacred records. To those, however, who have seen and therefore believe, these modern cases, the belief in the miracles of the Bible becomes a matter of course, and thus Christianity receives a new confirmation; and one amongst many answers is given to the question of *cui bono?*

Here, again, the Roman Catholic reminds us how far Protestantism has retrograded in vital faith since its severance from that Church. Catholicism has always maintained the continuance of this miraculous power. It were easy to cite from the lives of their saints numbers of cases, where they,

in their devotions, were raised from the ground; amongst them are Dominic and Loyola. Several of the female saints as St. Theresa. Such cases are said to occur now, not unfrequently, by the Catholics. A lady of literary reputation of that Church, asserts herself to be frequently raised from the ground during her prayers; and we know a young Protestant lady who ceased to attend a certain church from feeling herself repeatedly lifted up, and fearing to make a spectacle of herself.

There are many incidents and expressions in the New Testament on which modern phenomena throw a new and curious light. The knockings of spirits have been a subject of excessive ridicule amongst the *soi-disant* wits of this age, regardless of the fact, that the Majesty of heaven lying in a manger on earth, is to a mere natural mind an infinitely more ludicrous idea. But Christ, the Prince of spirits, uses this expression repeatedly, that He will stand and knock. He warns His followers to be alert on the watch for such knockings, telling them that they are sure to come, and in an hour when they do not expect it. 'Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord when he shall return from the wedding, that when he cometh and knocketh ye may open unto him. Blessed are those servants whom he shall find watching,' &c. It may be thought almost irreverent by many to name our Saviour in connection with spirit-knockings; but He tells us plainly that He will not only come and knock, but in Revelations, that He *stands knocking;* and He here adds, that He will not only knock, but He will gird Himself, and make His disciples sit down at table, and He will wait on them as a servant (Luke xii. 35—37). He is not too humble to knock and to stand knocking, but He will act the servitor of His humblest followers. He tells us not only that He will knock, but that we are to knock, and that it shall be opened to us. He promises still more. 'Behold, I stand at the door and knock, and if any man hear my voice and open the door, I will come in to him, and sup with him,

and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne' (Revelations iii. 20, 21). Now if Christ does not disdain to knock at the door of our hearts, and to enter as we open, and wait on us at table, is it any condescension for His ministering spirits to knock on our walls, or doors, or tables, as well as in our hearts, to arouse us from the deathly trance of materialism? If knocking at our hearts and consciences will not do, is it at all improbable or ludicrous that they should proceed to knock still more earnestly and palpably on material substances as the only mediums for reaching our torpid and materialised senses? In so doing they are but imitating their Divine Master, and in a future chapter I shall refer to many occasions on which they have done this to eminent servants of God. But let the reader be sure of one thing. If good spirits knock, evil spirits will come and knock too, and have done it often enough. Let all beware; this is when you are to try the spirits, whether they be of God or not. This is why Christ says that His second coming will be 'as a snare,' and 'as a thief in the night.' It is because the evil will inevitably dog the heels of the good and endeavour to prevent it. This is why, in the words just quoted, Christ tells us that He rewards those who overcome as He overcame. We have seen His contest with the devil, and His victory; and if we had nothing to overcome, Christ need not have descended to save us. If we had nothing to overcome, there would be 'no cross, no crown.' But we have to overcome precisely what Christ overcame, neither more nor less. St. Paul (Ephesians vi. 12) tells us plainly that 'we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.'

Another class of phenomena, of recent years, in the Catholic Church are the stigmata exhibited in the presence of those called Ecstatics. Lord Shrewsbury has written a volume of his own personal knowledge of such ecstatics who

marks of the nails in the hands and feet, the
the side, and of the crown of thorns of our
on them. The celebrated Catherine Emmerich,
Vestphalia, not many years ago excited a wonderful
n the literary circles of Germany. Amongst
took a lively interest in this case were Win-
Kauné, and Count Stolberg. She underwent
epeated examinations by Garnier, the director of
the principal physicians. By all of them her
wounds were declared supernatural, and the
said that such wounds could not be made and kept
rt without making them sore, which they were
slightest degree. Dr. Wolff, who was intimate
t Stolberg, residing in his family, hereupon calls
on to the words of St. Paul, plainly intimating
the very same marks of the Lord upon him. 'From
let no man trouble me, for I bear in my body the
he Lord Jesus' (Galatians vi. 17). Commen-
e generally supposed these marks to mean the

flesh and drink His blood. That, indeed, unless they did this they could have no life themselves. 'Unless ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you' (John vi. 53). And, on the contrary, that they who did eat His flesh and drink His blood, He would raise them up at the last day (ver. 54). Now, of all things, the law of Moses had forbidden them to eat blood. Like seeking to the dead, it was made death. God declared that he would cast off every soul that eat any blood (Leviticus xvii. 10—13). Blood was to be offered on the altar, as an atonement for sin. 'It is the blood that maketh atonement for the soul' (ver. 11). We may imagine how horrible must have been this command, in utter opposition to the law of Moses, to eat blood. They were not spiritual enough to understand it. They did recollect that the Messiah was to abolish the ceremonial law; and we are told that, 'after this, many of His disciples went back, and walked no more with Him' (ver. 66). This is precisely the process down to this day whenever a new truth is announced. It overturns all the old stock-notions of mere surface men; they are astounded, and if they do not cry cannibalism (as, probably, the Jews did), they cry madness and absurdity. To these, new truths must ever be absurdities.

And here let us observe how exactly the objectors of those times were the prototypes of the objectors of these. How exactly they turned and wriggled in the same manner. When Christ fed the multitudes (five thousand at a time) with five loaves and two little fishes, and had twelve baskets of fragments left, the eaters did not think it anything of a miracle, but immediately asked Jesus, 'What sign He showed that they might believe on Him? What dost thou work?' (John vi. 30; Mark viii. 11; Matthew xvi. 1.) When John the Baptist came eating neither bread nor drinking wine, they said he had a devil; when Christ came doing both, they called Him a wine-bibber and a glutton. This class of people will ever find the new truth wrong. Like the objectors to spiritualism of to-day, they could neither see, nor hear, nor

the miracles then done; and this befell them, it
said, because they had made 'their hearts gross'
xiii. 15). They had their ears dull, and their eyes
verything spiritual; therefore, it was decreed, and
been announced by the prophets, that 'hearing
d hear, and should not understand, and seeing
l see, and should not perceive' (ver. 14). This is
he condition of numbers of the present day, and
of the 'scribes,' who, whilst millions are seeing,
ing about boasting that *they* cannot see. As if it
at merit to be blind; priding themselves on their
deficiencies, and laughing at people much better off.
d and deaf of to-day think those who see and
had. It was the same then. When the prophet
ehu to announce his advance to the throne, his
anions at the table said, 'What does this *mad*
t with thee?' The friends and relatives of Christ,
egan to assert His Messiahship, 'went out to lay
m; for they said He is beside Himself' (Mark iii.

it again? Will ye also be His disciples?' On this they reviled him, and said they knew Moses, 'but as for this fellow, we know not whence he is!' On which the man answered crushingly, 'Why herein is a marvellous thing! That ye know not whence he is, and yet he hath opened mine eyes! Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth His will, him He heareth' (John ix. 27-31). Does any man doubt for a moment which of these parties had their eyes and senses most open? Or which was the most capable of receiving and giving evidence of a miracle?

The power of working miracles was conferred by Christ, as an eternal inheritance, on His church. He told His disciples that He gave them power against unclean spirits to cast them out, and to heal all manner of sickness, and all manner of disease (Matthew x. 1). .The clergy have sedulously endeavoured to prove that this power was only given to the Apostles; but soon after Jesus sent out seventy disciples with the same full powers (Luke x. 19). That these promises were for *all* that believed on Him in all ages is most clear from the declaration of Christ (John xiv. 12), 'Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go to my Father.' This is spoken generally of everyone who believes, and our Saviour makes it still clearer in Mark xvi. 17, 18, 'And these signs shall follow *them that believe.* In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover.' These are privileges conferred on all men who have entire faith in Christ, and that to the end of time; for he says, 'Lo, I am with you alway, even to the end of the world' (Matth. xxviii. 20). If these things are not true, Christianity is not true; if it and they are true, the fault lies in ourselves; we have not real vital faith, we are only half Christians. New

tongues were immediately spoken; they were spoken, as we find by Paul's Epistles, largely in the church. They have been spoken in modern times by the followers of Irving, by the Seeress of Prevost, written by her and by many others, as I have seen in one case by a person in India. Paul verified the truth of the promise about deadly serpents at Malta. The powers of healing and exorcism were extensively exercised for several ages in the church, and have always been claimed by the Catholic Church. I shall have to give remarkable instances of therapeutic power in modern times, and in cases of the utmost notoriety both in Catholics and Protestants.

These powers were neither confined to apostles, bishops, clergy, nor to the so-long favoured Jews, they were extended to the Gentiles everywhere; for Christ sent His disciples to all the world. 'Go ye into all the world and preach the gospel to every creature; and he that believeth,' &c., was to enjoy all the miraculous powers as just noted. This extension to the Gentiles of the privileges of the gospel was one of the things the hardest for the Jews to see and receive of all. It had been announced successively to Abraham, Isaac, and Jacob. 'In thy seed shall the nations of the earth be blessed.' It had been proclaimed again and again by the prophets (Isaiah xlii. 1), 'I will put my spirit upon Him; He shall bring forth judgement to the Gentiles.' Again Isaiah lv. 5, also lx. 3, and the rest of that magnificent chapter of the coming in of the Gentiles to verse 16. Also in Daniel vii., 'All people, nations and languages,' are to serve Christ. Micah v. 4, Christ is to be 'great unto the ends of the earth.' Again Zachariah vi. 15 and ix. 10. Yet, notwithstanding these very plain assurances, nothing astonished the Apostles more than the verification of them in the extension of the gospel to the Gentiles.

Christ had for a time declared that He was 'sent only unto the lost sheep of the house of Israel,' and, saying this, He at first refused to heal the daughter of the Syro-Phenician woman, though He gave an intimation by saying,

'Let the children be first filled,' that the turn of the Gentiles would come. He forbade His disciples at first to go into Samaria, or any city of the Gentiles. It was necessary that He should, according to prophecy, be first rejected by His own nation. When they had done this by crying, 'Away with Him; this fellow is not fit to live,' and had put Him to death, then, and not till then, did He say to His disciples, 'Go ye into all the earth, and preach the gospel unto every creature.' St. Paul acted exactly in the same manner. It was not till the Jews at Antioch had violently rejected the gospel, that he and Barnabas said, 'It was necessary that the word of God should first have been spoken unto you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life; lo! we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified the Lord' (Acts xiii. 46–48). Peter was shown in a vision to call nothing common or unclean, and so sent to the Gentiles; and whilst he preached to them the Holy Ghost fell on them, 'and they of the circumcision were astonished, because that on the Gentiles was also poured out the Holy Ghost, for they heard them speak with tongues and magnify God' (Acts x.).

Such are some of the most striking features of the supernatural in the New Testament. In the Apostles, as in Christ, the spirit of prophecy was renewed. Agabus prophesied the imprisonment of Paul (Acts xxi. 11), Paul prophesied the fate of the ship and the passengers on his voyage to Rome. John in the Revelations prophesied all the great events of the world till the second coming of Christ. The Apostles not only raised the dead, but through the power of God they pronounced the doom of the living, and it was awfully fulfilled, as in the case of Ananias and Sapphira—a case which in England would have necessitated a coroner's inquest, and would have brought Peter into great trouble. A

ble exertion of miraculous power was that by whic
rchiefs and aprons being brought to sick from th
Paul, they were healed, and the evil spirits went ou
(Acts xix. 12); for we shall find the very same powe
d through like things, in modern times, at the tom
bbé Paris, and at Port Royal on the niece of th
ed Pascal.

aul particularly enumerates the miraculous gifts to
ch in the twelfth chapter of the Epistle to the Corin-
where in the opening of the chapter, he remind
at they had been Gentiles, another proof that this
of miracle was conferred on the world at large. It
while for those who think that miracles are only
r a time, to note well the words of this chapter.
told that there are diversities of gifts, but the same
differences of administration, but the same Lord;
es of operations, but it is the same God which worketh
l. That 'the manifestation of the Spirit is given to
an to profit withal;' and then the epistle enumerates

miracles, do not see the argument and feel the logic of St. Paul? If his illustration be worth anything, then a church which has not for its members persons possessed of all these varied gifts, is no more a church of Christ than a body is a human body without its members. A Christian, living church, must have members qualified and endowed, from the spirit, with all these gifts, or it is destitute of its members. They are no more living, real members, than a wooden leg, or an artificial hand, or a glass eye is a real member of the human body. A church must have its spiritual members, living and complete, or it is no body of Christ. It may call itself what it will, but that will not make it any more a church. It is a dead thing, as a body must be a dead thing deprived of its members, with all their individual and consentient powers. Let the Protestant churches look to it, who have voluntarily abandoned all claim to miracles, and tongues, and gifts of healing and discerning of spirits, for as sure as they are without these, and as long as they are without these, they are but withered fig-trees, about which Christ has left express orders. They are no more living churches than a statue, however beautiful without, is a living man.

The grand distinction of the Christian church was the outpouring of the divine spirit without stint or measure. It was poured out upon thousands at a time (Acts ii. 41), and in that condition they were full of gladness, 'praising God, and in favour with all the people;' and it is noteworthy, that in all great revivals of the church, this has ever been the case; and the great reformers in all ages have been the same men who have proclaimed the continuance of miracles, and the manifestations of the spirit, as I shall show. This was the grand distinction of the Church of Christ. As Christ Himself was known by His miracles, so must His followers be known; for He is with us alway to the end of the world, and if He is with us, He is with us in His eternal and undiminished power. 'Heaven and earth shall pass away, but *my word* shall not pass away.'

It remains for me only to show that as the prophecies of

the Old Testament were fulfilled in Christ, and on the Jews for their rejection of Him, so the prophecies of Christ, of the destruction of Jerusalem, were fulfilled in all their particulars. But perhaps it may be as well here to say a word on the evidences of the truth of Christianity itself. This, however, is not my proper subject; the evidences on this head have been diligently collected by Paley and others, and to these writers I must refer the readerfor ample proofs on this point. I will only here state generally, that the fact of the whole history and doctrines of Christ being within the first century diffused throughout the civilised world, and accepted by hundreds of thousands of people fully capable of knowing on what ground they believed, would in any other case have been deemed most abundant proof of the historic fact. The Apostles were themselves living, and travelling in every direction, during the first half of this period. The gospels were in all hands and languages of any note. Eusebius tells us that Barnabus was stoned to death at Salamis, by the Jews of Cyprus, and we are assured by after historians that his body was discovered in that island, in the reign of the emperor Zeno, about A.D. 488, with the gospel of St. Matthew lying on his breast, written in Greek, by his own hand. Eusebius tells us that Philip the apostle was living at a late old age at Hieropolis, with his daughters, in the time of bishop Papias, and his daughters would be able to give direct evidence from their father of the life and acts of Christ. Nobody has ever denied that Paul was resident for years in Rome, in consequence of the events so graphically related in the Acts of the Apostles, a narrative so truthlike that it would have been determined as sufficient of itself, had all other records been lost of the reality of Christ's history. The unflinching firmness of the Christians of the early ages, in suffering death rather than abjure Christ, shows that they, close upon the time of Christ, knew well enough the reality of the gospel narratives. The celebrated letter of Pliny to Trajan, regarding the Christians, when he was proconsul in Bythinia, within the first century, is an unquestionable proof of the

truth of the Christian history; for Pliny was not a favourer, but a persecutor of the Christians, though a mild one.

Lucian too, in 'De Morte Peregrini' (t. 1, p. 565), in the reign of Trajan, when the fact of the truth or falsehood of these things was sufficiently notorious, pays a fine tribute to the virtues of the Christians, in contradiction of Tacitus. 'It is incredible what expedition they use when any of their friends are known to be in trouble. In a word, they spare nothing upon such an occasion—for these miserable men have no doubt that they will be immortal; therefore, they contemn death, and many surrender themselves to sufferings. Moreover, their first lawgiver has taught them that they are all brethren, when once they have turned and renounced the gods of the Greeks, and worship this master of theirs, who was crucified, and engage to live according to his law. They have also a sovereign contempt for all the things of this world, and look upon them as common.'

A great argument of cavillers at Christianity is that it did not make more noise amongst the learned of Greece and Rome of that era, and is not to be oftener found in the histories of the time. Those who raise this objection show themselves very ignorant of the little notice which Jewish history at any time attracted out of their own country. They were a people so diametrically opposite to all the heathen nations, in their doctrines and customs, that their sabbath, as we have seen, was represented as a gross folly. They were by this law so precluded from mingling with pagan nations, that they were regarded as a proud, gloomy, fanatical and exclusive race. Yet there is no lack of ample contemporary or immediate evidence of the knowledge of Christ's history amongst the Greeks and Romans. Amongst the Romans, the masters of Judea, and therefore, the most likely to know these facts, I have just shown that they were well known to Pliny the Younger, who says that the Christians worshipped this Christ as God. Amongst the Greeks we have also had the testimony of Lucian. Suetonius, a contemporary of Pliny, shows at once his

knowledge and hatred of the Christians: 'Affecti suppliciis Christiani, genus hominum superstitionis novæ et maleficæ.' 'The Christians were punished: a kind of people of a new and wizard superstition.' Justin Martyr, in the middle of the second century, in his Dialogues with Trypho, says that the acts and miracles of Jesus were not denied, but attributed to magic, by the Greeks and Romans, as well as by the Jews. But the testimony of Tacitus, the greatest Roman historian, is decisive. He wrote his Annals about A.D. 110. He could still have direct information of what had transpired regarding Christ by old officers and soldiers who had been engaged in the Jewish wars under Vespasian. He hated the Jews and the Christians, yet what does he say (Annals, lib. xv. cap. 44)?—that 'the author of this name was Christ, who in the reign of Tiberius was brought to punishment by Pontius Pilate the Procurator.' And he adds that 'Nero, in order to stifle the rumour of his having set fire to Rome himself, ascribed it to those people who were hated for their wicked practices, and called, by the vulgar, Christians. These he punished exquisitely.' He adds, 'For the present this pernicious superstition was in part suppressed; but it broke out again, not only over Judea, whence this mischief first sprung, but in the city of Rome also, whither do run from every quarter, and make a noise, all flagrant and shameful enormities. At first, therefore, those were seized who confessed; afterwards a vast multitude were detected by them, and were convicted, not so much as really guilty of setting the city on fire, but as hating all mankind. Nay, they made a mock of them as they perished, and destroyed them by putting them in the dens of wild beasts, and setting dogs upon them to tear them to pieces. Some were nailed to crosses, and others burnt to death: they were also used in the night-time, instead of torches, for illumination. Nero had offered his own garden for this spectacle. He also gave them Circensian games, and dressed himself like the driver of a chariot, sometimes appearing amongst the common people, sometimes in the circle itself: whence a commisera-

tion arose—though the punishments were levelled at guilty persons, and such as deserved to be made the most flagrant examples—as if these people were destroyed, not for the public advantage, but to satisfy the barbarous humour of one man.'

That surely is evidence which would have satisfied the hardest sceptic, if it had been *against* the reality of the origin of Christianity; and it might inspire the opponents of spiritualism with a passing reflection, that if, instead of now hurling their sarcasms comfortably from the bosom of an accepted religion, they might probably, had they existed in Nero's time, have served as torches to the learned Romans as they watched the tortures of those detested, but now, in their turn, detesting Christians!

But, after all, the grand historic testimony of the truth of Christianity is that given by the Jews themselves. These haters of Christ, whose assumption of the Messiahship has attempted to supersede their expected Messiah, would have been the first to have proclaimed the fact, that the belief of the Christians was a delusion, and that no such person had ever existed, no such miracles were ever done. But, on the contrary, the Jews neither then nor since have ever denied the existence or the miracles of Christ. We have their Toldath Jeschu, or Toledath Jesu, or 'Generation of Jesus,' their own ancient account of the life of Jesus, from their own point of view. In this they do not deny his miracles, but attribute them to his having stolen the holy name out of the Temple, cut a gash in his thigh, and there inclosed this omnipotent name, by which he possessed the power to do any miracle. They deny, indeed, his resurrection, saying, as the Evangelist too has told us, that the disciples stole him away. Yet an ancient Jewish author pretends that the Jews themselves dragged a body about the streets of Jerusalem, as the body of Christ. Even that is a sufficient testimony that he lived. But of all Jewish testimony that of Josephus is the strongest, and the nearest to the time of Christ, and on this account it has been most violently

attacked as spurious, notwithstanding that Josephus has confirmed many other facts of the gospel, as the singular death of Herod, the marriage of Herod with Herodias, &c. It has been argued that Origen, in his commentaries on Matthew, and in his defence of the Christian religion against Celsus, has not mentioned the testimony of Josephus regarding Christ, and that, therefore, it could not be in his copy. But what are the facts? Origen especially quotes the testimony of Josephus regarding John the Baptist, as called the baptist (Antiquities, B. xviii. 51); and regarding James the Just, who, Josephus says, 'was the brother of Jesus, who was called Christ' (Antiquities, B. xx. 9). And he adds, 'These miseries befell the Jews by way of revenge for James the Just, who was the brother of Jesus that was called Christ, on account that they had slain him who was a most righteous person.' Now, if Josephus had made no other mention of Christ, these facts are sufficient to prove Josephus's knowledge of him and his history. But what Origen says is, that Josephus did not admit that Jesus was the Christ. If this assertion were true, it is also true that Josephus did mention him in some manner, and in all the copies now extant, his mention of him is as follows: Now there was, about this time, Jesus, a wise man, if it be lawful to call him a man, for he was a doer of wonderful works — a teacher of such men as receive the truth with pleasure. He drew over to him many of the Jews, and many of the Gentiles. He was Christ, and when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him, for he appeared to them alive again the third day, as the divine prophets had foretold these and ten thousand other things concerning him: and the tribe of Christians, so named after him, are not extinct at this day, (Antiquities, B. xviii. c. 111). Now this is the manner in which Josephus has been quoted by all the great ecclesiastical writers from Justin Martyr in the second century, Origen, Eusebius, St. Ambrose, St. Jerome, Isidorus Pelusiota, Sozomen, Cassiodorus, Anasta-

tius Abbas, Gergius Sycellus, John Malela, Photius, Macarius, Suidas, Cedrenus Theophylactus, Zonaras, Glycus in his annals, Godfridus of Viterbo, Nicephorus Callistus, Hardmannus Platina in his 'Lives of the Popes,' writers ranging through almost every successive age down to Trithemius Abbas, an ecclesiastical author in the fifteenth century. This must be held pretty ample evidence of the genuineness of the passage in Josephus. Whiston, in fact, is of opinion that Josephus was secretly a Ebionite Christian, or Nazarene, believing Christ the Messiah, but still only a man. This is sufficiently proved by the following passage in Josephus's 'Essay on Hades,' addressed to the Greeks: 'For all men, the just as well as the unjust, shall be brought before God the Word; for to him hath the Father committed all judgement; and he, in order to fulfill the will of his Father, shall come as Judge, whom we call Christ. For Minos and Rhadamanthus are not judges, as you Greeks do suppose, but he whom God, even the Father, hath glorified; concerning whom we have elsewhere given a more particular account for the sake of those who seek after truth.'

Eusebius, allowed by all competent critics to be one of the most reliable ecclesiastical historians existing, who wrote in the end of the third and beginning of the fourth century, when all facts of the origin of Christianity were fresh, not only wholly confirms Josephus and Philo, but tells us that Pontius Pilate reported the proceedings regarding Christ's crucifixion to the Emperor Tiberius. But more of this when we come to Eusebius and the early Fathers.

Justin Martyr, addressing Trypho the Jew, says, in the middle of the second century, 'You Jews knew that Christ was risen from the dead, and ascended into heaven, as the prophets did foretell;' and Origen, addressing Celsus, who, he says, personated a Jew, reminds him, with the same confidence, of the full knowledge and admission of these facts by the Jews. Such has, in every age, continued the case with the Jews. Denying Jesus as the Messiah, they fully admit his existence and pretensions at the time stated by the

gospels. Dr. Wolff, himself a converted Jew, says, 'I could not help looking upon the Jews of Jerusalem as being, in some sort, the representatives of the men who crucified our Saviour. Supposing this to be the case, I felt that there would be some interest in knowing how the events of gospel history were regarded by the Israelities of modern Jerusalem. The result of my enquiry upon this subject was, so far as it went, entirely favourable to the truth of Christianity. I understood that the performance of the miracles was not doubted by any of the Jews in the place. All of them concurred in attributing the works of our Lord to the influence of magic, but they were divided as to the species of enchantment from which the power proceeded. The great mass of the Jewish people, I believe, fancy that the miracles had been wrought by the aid of the powers of darkness; but many, and they were the more enlightened, would call Jesus "the good Magician." With the European repudiation of the notion of all magic, good or bad, the opinion of the Jews of the agency by which the miracles were performed is a matter of no importance, but the circumstance of their admitting that the miracles were in fact performed is certainly curious, and perhaps not quite immaterial.'

After all, the internal evidences of a religion, the divinity of its sentiments, and their adaptation to the needs, and correspondence with the instinctive aspirations of humanity, are amongst the very highest evidences of its truth. When to these, which are perfect in Christianity, we add that every event of the life of Christ, every feature of his character, was prophecied of him ages before, and that every prophecy of his own regarding the lot of his own nation was equally verified, and promptly—as evidenced by the greatest historian of the last days of that nation—we must submit that no truth has ever yet been so completely substantiated as that of Christianity. Let us now see the remarkable fulfilment of the denunciations of Christ on Jerusalem shown by Josephus and other writers.

Moses, as we have seen, predicted the most terrible

calamities to attend the destruction of Jerusalem, and Christ announced these horrors to occur before the then existing generation had passed away. The event took place 74 years after his crucifixion. Josephus, who was present at the siege, says, 'It appears to me that the misfortunes of all men, from the beginning of the world, if they be compared to these of the Jews, are not so considerable as they were.' In Matthew xxiv. Jesus says, 'When ye shall see the abomination of desolation, spoken of by Daniel, stand in the holy place, then let them which be in Judea flee unto the mountains! &c. And woe unto them who are with child, and who give suck in those days! For then shall be great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be.' The same things are stated by Mark and by Luke xxi. The latter Evangelist adds, 'And when ye shall see Jerusalem compassed by armies, then know that the desolation thereof is nigh. . . . For these be the days of vengeance, that all things which are written may be fulfilled. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles shall be fulfilled. And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations,' &c. Christ had before declared that upon that generation must come all the righteous blood which had been shed, from that of Abel to that of Zacharias, who was slain between the temple and the altar.

The people of Jerusalem saw it surrounded by the armies of the Romans under Titus. The Jews had flocked into the city from all quarters, and it was crowded by desperate bands, headed by as desperate leaders, especially Simon and John, who made a final resistance. But Titus carried wall after wall, and cooped them up in misery and starvation. Titus, when master of the second wall, sent Josephus, who was his prisoner, to endeavour to persuade the Jews to surrender, but they refused with rage, and endeavoured to kill Josephus.

The soldiers, enraged at their obstinacy, tormented and crucified such as they took prisoners in view of the city. So many were thus crucified that both Josephus (' Wars,' B. v. c. xi.) and Reland say that wood was wanting to make more crosses. A wonderful retribution for the crucifixion of Christ. Titus then enclosed the city with a wall of his own, to prevent the escape of any, and to reduce them by famine. The misery grew so terrible that numbers endeavoured to desert to the Romans, but having swallowed their gold to prevent being plundered of it, the Romans becoming aware of this, ripped them up to come at it. Then, too, came upon them the prophecy of Moses. Driven to desperation by hunger they ate all kind of vile refuse, and the women took to killing and eating their children. Some of the famishing desperadoes, smelling a smell of roasting, rushed into the house of a woman of rank, and found her cooking her only son, a child. On the attack on the temple, a Roman soldier mounted on the shoulder of another and flung a firebrand into the window and set it on fire. The Roman soldiers—seized, as it were, with frenzy—rushed forward, flinging in fresh fire on all sides. In vain did Titus order them to desist, and order them to be beaten off by his guards: the temple was doomed of God, and nothing could save it. It was burned to the ground. 'The fatal day,' says Josephus, 'was come, according to the revolution of ages; it was the tenth day of the month Lous, upon which it was formerly burnt by the King of Babylon.'

Those signs and wonders which Christ said should attend the destruction of the city, came. A false prophet, as He foretold, appeared; a dismal comet or sword-like star shone over the city for a year; chariots, and troops of soldiers in their armour, were seen running about amongst the clouds and the surrounding towns. As the priests were going into the temple, before its destruction, to perform their ministrations, they felt the rockings, as of an earthquake, and a great noise, as it were the sound of multitudes, saying, 'Let us remove hence!' For four years before the siege

ook place that prophet of woe Jesus, the son of Ananus, from lay to day, and month to month, had gone through the streets of the city crying, 'Woe, woe, to Jerusalem!' In vain was he forbidden to use that cry; in vain was he whipped to the bone; he still continued it through the whole siege, till at length, saying, 'Woe to the city, to the people, and to the Holy House,' he added, 'Woe also to myself,' and was killed by a stone out of one of the Roman engines (Josephus, 'Wars,' B. vi. c. v.).

When the temple was burnt down, the Roman soldiers, who worshipped their standards more than any gods, 'carried them thither, and set them over against its eastern gate, and there did they offer sacrifices to them, and there did they make Titus imperator, with the greatest acclamations of joy.' And thus was the abomination of desolation set up in the holy place; and there did the sacrifice and oblation cease, which was to take place at or soon after the advent of the Messiah. And yet the Jews, spite of their own prophets, after eighteen hundred and sixty years, still wait for him.

I have already mentioned the statement of Josephus, of the many thousands of Jews led away and sold into captivity, even to such an extent that, as Moses foretold, no one would buy them; that 97,000 were so carried away, those above seventeen years old to labour in the mines of Egypt; and that 1,100,000 perished in the siege, being, in fact, the population of the whole country round. The Christians, warned by Christ's words, had escaped away previous to the siege. And thus were fulfilled, most literally, all the horrors and the destruction announced by Moses ages before, and by Christ but seventy-four years before.

One of the most striking injunctions of Christ when the women bewailed him as he went to the scene of crucifixion was, turning to them, 'Daughters of Jerusalem, weep not for me, but weep for yourselves and your children' (Luke xxiii. 28). And through every age since, women have resorted to the ancient site of the temple, and bewailed its destruction. Our travellers still find them prostrated there,

'or themselves and their children.' Miss Bremer, visit to Jerusalem, says she saw them gathering ay, near the great mosque, El Saharab, on the omon's temple. By the great western wall, the of which are said to have been laid by Solomon, oups of women enveloped in long pieces of white h served them both as mantles and veils, bend arge stones, the corners of which projected here from the wall, kissing them and pressing their gainst them, making the while a low lamenting n, too, were amid the groups, reading from books had in their hands, and lamenting aloud. These bably, contained the hymn of lamentation and he restoration of their temple and nation, which says he joined them in singing:

The mighty shall build the City of Zion,
And give her to Thee;
Then shall He raise from the dust the needy,
And from the dunghill the poor;
The Blessed One shall build the City of Zion,

Rabbi. On account of the precious stones which have been burned,
People. We sit lonely and weep.
Rabbi. On account of the priests who have stumbled,
People. We sit lonely and weep.
Rabbi. On account of our kings who have despised Him,
People. We sit lonely and weep.

Finally, there is a most remarkable testimony to the truth of the Scripture prophecies regarding Christ, and of the destruction of the temple according to His prediction, by a Pagan writer. Julian the Apostate formed the design to nullify the prophecy of Christ, that the temple should be destroyed, and so remain till the fulness of the Gentiles should be fulfilled. For this purpose he proposed to the Jews to rebuild it, promising them the aid of his wealth and his authority. They flocked from all parts of the world, and made immense preparations, but the ardour of the Jews, the power and treasury of the emperor, were useless. God Himself compelled them to abandon the attempt.

Ammianus Marcellinus, who gives the account of this attempt of Julian, was a Greek by birth, but was an officer in the Apostate's army in the Persian war. He wrote the account of the reign of Julian in his history, of which the first thirteen books are lost. Julian's reign, however, extends from the fourteenth book to the twenty-fifth. The fact of Ammianus not being a Christian makes his evidence the stronger, and Gibbon says of him, 'It is with regret that I must now take leave of an accurate and faithful guide, who has composed the history of his own times, without indulging the prejudices and passions which usually affect the mind of a contemporary.' Such also is the opinion of other historians regarding him. Let us take his own text on the subject, that all doubt of its correctness may be excluded.

'Julianus imperii sui memoriam magnitudine operum gestiens propagare, ambitiosum quondam apud Jerosolymam templum instaurare sumptibus cogitabat immodicis, negotiumque maturandum Alypio dederat Antiochensi, qui olim Britannias curaverat pro præfectis. Quam itaque rei idem

staret Alypius, juvaretque provinciæ rector, me-
bi flammarum prope fundamenta crebris adsultibus
es, fecere locum, exustis aliquoties operantibus,
n; hocque modo, elemento destinatius repellenti,
ceptum.' That is, the Emperor Julian, desiring
e for ever the memory of his reign by the gran-
is works, resolved to employ an immense sum in
the famous temple of Jerusalem. He charged
undertaking Alypius of Antioch, who had before
ernor of Britain; but whilst Alypius was prepar-
s work, aided by the government of the province,
lobes of fire, issuing out of different parts of the
s, rendered the place inaccessible, and burnt many
kmen in such a manner, that this element repelled
fforts, and forced them to abandon the enterprise
v.).

me account is given by Gregory Nazianzen,
me, Ruffin, Philostorgus, Socrates Scholasticus,
Theodoret, and others, adding many other circum-

uest of the same great lines of revelation flowing from the rimæval source of all light and truth, over the other early ations. These, though becoming more obscured by ignoance, distorted by superstition, and reduced to feebleness by he overloading fancies and passions of men, are still perceptibly existent and indestructible.

# CHAPTER IX.

## SUPERNATURAL IN THE ANCIENT NATIONS.

Meanwhile prophetic harps
In every grove were ringing.

WORDSWORTH.

Ein alter Stamm mit tausend Aesten,
Die Wurzeln in der Ewigkeit,
Neigt sich von Osten hin nach Westen
In mancher Bildung weit und breit.
Kein Baum kann blüthenreicher werden
Und keine Frucht kann edler sein,
Doch auch das 'Dunkelste' auf Erden —
Es reift auf seinem Zweig allein.

KERNER.

of flour to be full in spite of draining; rain to fall or not to fall, men to see, or to become suddenly blind. At others, it comes in the still, small, but audible voice of God, to His servants; at others, by breaking the chains of prisoners, and bearing men through the air, as Philip was borne. At all times by interior inspiration. And as amongst the chosen people, so in all other nations, unless all history be a lie, by oracles, and signs, and miraculous healings, by prophecies, and spiritual teachings.

These modes may vary; they may yet assume power that they have never yet assumed, because human nature shall have assumed conditions hitherto unknown. But spiritualism is independent of all times, all people, and even of its own varying phenomena. It is, in itself, specifically and permanently the influx of divine angelic agency into and upon the human soul. To say that in our day, the rising of tables and the speaking of spirits through tables and alphabets, is new, and, therefore, spurious and depraved, is to say nothing against spiritualism, or the manifestations themselves. It says nothing against spiritualism; because, as I have shown, and shall farther show, it exists in permanence, independent of its manifestations, as the serpent exists independent of its slough, or man of his varying fashions. It says nothing against the manifestations because, as we see, these are constantly varying, as the conditions of humanity vary.

When people, beginning to believe the fact, ask us what is its use, they ask a platitude; because a fact has essentially its use, though we may not be able to detect it. Who has yet discovered the use of a flea, a musquito, a lion, or a deadly serpent? Yet, undoubtedly, they have each their uses in the divine ordination of things. Let us satisfy ourselves that anything is a fact, and we may rest satisfied that it has its preordained use.

To call spiritualism indiscriminately sorcery is equally unphilosophical; because many manifestations in the Bible possess more or less of the same character. True, sorcery has existed in all times coincidently with the true, divine,

and angelic intercourse. It exists as the shadow exists, and follows the sun. It exists as a certain antagonism exists throughout all life. It exists because the devil and his angels exist, who are always working in this antagonism to God and His angels — a fact, as we shall find, perfectly understood by most of the ancient nations. It exists as the earth exists with night and day, with a light and a dark side. But the true and the demoniac spiritualism are to be readily distinguished. How? By the divine rule, by the fruits they produce. That is the heavenly criterion which will guide everyone who will attend to it as unerringly as the needle will guide the ship through the tempestuous and nocturnal seas, or the traveller through the pathless desert. Many of the Jewish prophets did things under the direction of the Divine Spirit far more apparently ludicrous, undignified, and even immoral, than anything which is done by modern spiritualism; but, like modern spiritualists, they are to be judged by the fruits and not the appearances of their doings. So long as modern spiritualism produces new and purer life, a firmer faith, a more fervent love of God and man, we may rest assured of its divine paternity; when it produces evil, that portion of it is as certainly from the evil.

We are now about to open views into the pagan nations which will present, amid all their darkness and their corruptions, this great law at work in the heart of heathenism as really, though not as purely, as in the Jewish nation itself. We shall find amid the degradations of heathenism, in every ancient nation, bright lines of primal and inextinguishable truths running.

In Horst's great work on Magic it is ably said, 'All faith, all superstition, all truth, and all error in the human representation of the supernatural; of mystery, wonder, magical power, and supermundane influence, are, from whatever point you trace them, ultimately based on the common but highest principle — faith in a higher nature, good or bad, with which men people the earth, all the elements, the stars, the collective universe, as far as their views of it can extend.

We find this faith, without exception, in the Old as well as in the New World. That which lies at its foundation amongst all people, those of the highest and those of the lowest scale of cultivation, is the darkly apprehended, or clearly known idea — an idea specifically dividing humanity from the brute — that the visible and physical world is united to an invisible world of spirits, good or bad, and stands in such relation to it that this world is subjected to that.

'As the good spirits — let them be named and located in the different popular mythologies as they will — as the good spirits, so can also the bad spirits — be they named and located as they may — come upon the earth. As the good, so the bad exercise their influence on men, work in and through them, for their benefit or their destruction. This admitted fact, which we, on the standpoint of our intellectual culture, either reject as superstition or accept into our intellectual system as a dogma—this axiom we find in all nations, in every age, in every climate, let the good and the bad powers be named by different people as they may; and it matters not what differences of opinion as to their particular activities, or their relations to men, may be entertained. The faith in it is there and everywhere the same faith, though it may show itself in one place as the true faith, and reveal itself darkly in another as a gloomy superstition.

'Can it be otherwise? It is, as it commonly happens, not enough to say in explanation of it, that the faith in unknown and more mighty existences, in a secret power of nature, is founded in the propensity of the rude human spirit to accept something supernatural whenever causes and their effects are not yet discovered in their natural dependence. For whence is this universal, first idea, this first projection of the supernatural, which always precedes its acceptance, and lays it down as a first principle?

> Ach! zu des Geistes Flügeln wird so leicht
> Kein Körperlicher Flügeln sich gesellen.
> Doch ist es jedem eingeboren,
> Dass sein Gefühl hinauf und vorwärts dringt. — GOETHE.

'Very well — inborn! — That is saying everything. This

popular faith testifies that man, on no step of his descent, can deny that his inner life and being are rooted, not in the material, but in the spiritual, and that his faith, and even this superstition spring up in him at every step of his progress; for it is in him, and drives on to seek something and to believe in something, which, though it be outside and above his physical vision, as he feels, is even indispensable to his interior life. It is on this account that the savage attributes every natural phenomenon that is inexplicable to him to immediate spiritual influence. This is so natural to him, and goes so far, that every savage, like Campe's man Friday, when he plunges his hand into a boiling pot, rather imagines spirit and magic power in the cause of the smart, than seeks for it in natural causes. This universal popular faith in higher existences, both good and bad, is the foundation of all truth, of all superstition, and especially so of faith in magic.'

Now, this universal and ineradicable faith in spiritual life and communion marks itself as a lex magna, a universal law of nature. No depth of savagery can extinguish it; no light of philosophy can purge it from the human mind. Being eternal and indestructible, it is true. It has been well remarked that the same religious ideas underlying the mythologies of all nations, however separated by time, distance, or custom, points as a certainty to a time when men were all together in one place and held one common knowledge derived from a primal and superhuman source. That epoch was immediately after the Flood, and before the dispersion of the nations at the building of Babel. Those who would witness the full developement of the carrying away of this common knowledge, and the gradual foundation of the different ancient mythologies from it, may find this in the elaborate works of Bryant, Cudworth, Faber, Cory, and others. We will only take a summary view of this dispersion of nations, and of the idolatries which they carried with them.

After the Flood, the minds of men becoming rapidly materialised, they lost the clear spiritual vision, and began to

worship that which they could perceive by their outer senses, the powers of nature. These they next endeavoured to symbolise and represent in many forms of men, beasts, and birds, with such distortions and degraded disguises as marked the degraded condition of their inner nature. The devils, taking advantage of this, as the whole of the sacred Scriptures attest, assumed the personality of these fabled gods, and answered for them in their oracles. Not only so, but they animated the whole of heathenism with their Demon Spirit, and flooded it, as I shall presently show, with licentiousness, pride of the most haughty kind, and blood, even human blood, poured in torrents on their altars all the world over.

Every system of heathen mythology had its origin in the corruption of patriarchal worship before the dispersion at Babel. There the whole family of man was collected in the descendants of Noah's three sons, Shem, Ham, and Japhet, and thence, at that time, they were scattered abroad by the hand of God all over the world. Japhet colonised the whole of Europe; all those northern regions called Tartary and Siberia, and in process of time by the easy passage of Behring's Straits, the entire continent of America. His son Gomer seems clearly to have been the father of those who were originally called Gomerians, and by slight variations were afterwards termed Comarians, Cimmerians, Cymbri, Cumbri, Cumri, Cambri, and Umbri; and in later years Celts, Gauls, Gael, and Cambrians. These extended themselves over the regions north of America and Bactriana; thence over nearly all Europe, and first planted Britain and Ireland. Magog, Tubal, and Mesech, as we learn from Ezekiel, dwelt far to the north of Judea, and became the ancestors of the great Sclavonic or Sarmatian families; the name of Magog still existing in the appellations of Mogli, Monguls, and Mongolians; those of Tubal and Mesech in Tobolski, Moschici, and Moscow, and Moscovites. Madai was father of the Medes, and Javan of the original inhabitants of Greece, where we may trace the

name of his sons Elishah, Tarshith, Kittim, and Dodanim, in Elis, Tarsus, Cittim, and Dodona.

The posterity of Shem were confined to Southern Asia, where the Semitic languages now prevail; founding by his sons Elam or Persia, Ashur or Assyria, a province of Iran, a great Assyrian empire of Nimrod, whose son Cush appears to have subdued these descendants of Shem. Arphaxad became the father of the Hebrews and other kindred nations; his descendant Peleg founded Babylonia, and Joktan, stretching far towards the east, probably became the father of the Hindoos. Ophir, one of the sons of Joktan, is often mentioned in Scripture as dwelling in a land of gold, to which voyages were made by ships issuing from the Red Sea, and sailing westward; but Elam and Cush occupied the whole seacoast of Persia, as far as the Indus. This, therefore, brings us to the great peninsular of Hindostan for the seat of Ophir. Lud, the fourth son of Shem, is presumed to be the founder of Lydia; and Aram, the fifth, the father of Mesopotamia and Syria.

Ham was at first mixed with Shem throughout Southern Asia, and became the sole occupant of Africa. Of his sons, Cush became the founder of Iran, or Central Asia, the great Assyrian empire, and the progenitor of all those called Cushim, Cushas, Cuthas, Goths, Scythes, Scythians, Scuths, or Scots. Mizraim peopled Egypt, and thence, passing west and south, spread over the greater part of Africa; and Canaan, it is well known, peopled the part afterwards inhabited by the Israelites.

Thus, it is said, was the world peopled, and that it was thus peopled we learn, not only from Moses, but from profane writers, and find both accounts confirmed by abundant evidence in the manners, traditions, languages, and occupance of the different races at the present day. Sir William Jones thought he had found only three great original languages, namely, Arabic, Sclavonic, and Sanscrit. Great researches into the radical principals of language very much confirm his theory, though the Sclavonic is now known as a

h of the family of languages cognate with Sanscrit, :alled the Indo-European; and the chief Semitic lan-:s, or languages of the descendants of Shem, are the ıæan, that of Mesopotamia, Syria, and Babylonia, the ew, Phœnician, and Arabic. All these, however, y spread from one point, Central Asia, whence by nt of the most ancient records and traditions of the primæval nations, their original ancestors spread.

e fragments of the ancient Chaldean and Phœnician rs, which have come down to us, fully confirm the ture history of this dispersion. Berosus, the historian ıbylon, Sanchoniatho, the historian of Phœnicia, and ıanius, quoting from them, all say that Babel was the :ity built after the flood. Nimrod, called Belus, was ıbtedly the Orion of the Greeks, as this war of Nimrod he sons of Ham against heaven is the war of the s, from Titanis, the fountain of light, or the sun; the ip of that luminary being the first idolatrous worship rth, and commencing in Chaldea. Homer's Orion is ely the Nimrod of Scripture:

> Next I behold Orion's towering shade,
> Chasing the savage race, which, wild with fear,
> Before him fled in herds. These he had slain
> Upon the cliffs and solitary hills,
> Armed with a club of brass, massy and strong,
> Such as no force could injure. — Odyssee, L A. v. 751.

ə Sibyls were originally Chaldean priestesses, and one most ancient Sibylline hymns describes the contest of ants at the tower of Babel.

> But when the judgements of Almighty God
> Were ripe for execution; when the tower
> Rose to the skies upon Assyria's plains,
> And all mankind one language only knew,
> A dread commotion from on high was given
> To the fell whirlwinds, which with dire alarm
> Beat on the tower, and to its lowest base
> Shook it convulsed. And now all intercourse,
> By some occult and overruling power,
> Ceased among men: by utterance they strove,
> Perplexed and anxious, to disclose their mind;

But their lip failed them; and in lieu of words
Produced a painful babbling sound. The place
Was hence called Babel; by the apostate crew
Named from the event. Then severed far away,
They sped uncertain into realms unknown:
Thus kingdoms rose, and the glad world was filled.

The Sibyl speaks of Cronus, Titan, and Iäpetus, amongst the giant crew who obtained great names and rule on earth; and how exactly did Hesiod retail this to the Greeks:—

Now Jove no longer could withhold his ire;
But rose with tenfold vengeance. Down he hurled
His lightning, dreadful implement of wrath,
Which flashed incessant, and before him moved
His awful thunder with tremendous peal.
Meantime storms raged; and dusky whirlwinds rose,
Still blazed the lightning with continual glare,
The gleam smote on the Titan's heads, whose eyes
Were blasted, as they gazed; nor could they stand
The fervour, but exhausted sank to ground.

The only difference between Hesiod and the Sibyl is, that by Hesiod the Titans were not scattered over the earth, but banished to Tartarus. The passage has certainly been admired by Milton; for it bears traces of the war in heaven, and the fall of the rebel angels, and after all, though the giants are said to be driven down to Tartarus, the concluding lines seem to infer that they were somewhere on earth, with the dreary bounds of earth, and sea, and air around them, heaven above, and Tartarus below. In the Greek poet's mind, traditions of the dispersion seemed to overcome, unconsciously, the idea of the Titanic fall: —

The gods, victorious, seized the rebel crew,
And sent them, bound in adamantine chains,
To earth's deep caverns, and the shades of night.
Here dwell the apostate brotherhood, consigned
To everlasting durance. Here they sit
Age after age, in melancholy state,
Still pining in eternal gloom, and lost
To every comfort. Round them still extend
The dreary bounds of earth, and sea, and air,
Of heaven above and Tartarus below.—Theogony v. 676.

Amongst his fallen Titans, fallen so deep, that an iron anvil dropped into the abyss, would reach the bottom only in ten

days, he names Cronus and Iäpetus, as well as Crius, Phorcys, Hyperion, and Cottus, who were reckoned amongst the first settlers in Greece. In his 'Works and Days,' the same poet tells us that when the inhabitants of the golden age died,

> Jove raised them to be demons of the air,
> Spirits benign, and guardians of mankind,
> Who sternly right maintain, and sternly punish wrong.

And Athenagoras supposed the souls of the giants to be wandering demons, that are ever roving about the world; an idea clearly derived from Hesiod.

The Rev. Isaac Preston Cory, Caius College, Cambridge, in his 'Ancient Fragments,' in which he has translated the remains of Berosus, Sanchoniatho, Manetho, etc., shows that they not only confirm these facts fully, but show also that they identify the origin of all the ancient mythologies as proceeding from this point, and based on the same principles. He says:—'It has been remarked that the theogonies and cosmogonies of the heathen were the same. By comparing the Hermetic, Orphic, and Pythagorean accounts in the celebrated collection of Damascius, with those of Sanchoniatho, Berosus, and the rest, it will be seen that the Ether and Chaos of the philosophers, or Mind and Matter, were regarded as the two universal, eternal, and independent principles of the universe; the one a vivifying and intellectual principle, the other a watery chaos, boundless and without form, until put into motion and form by mind, and brought out of darkness. From this union springs the Triad, Phanes, or Eros, a triple divinity; the soul and light of the world, the intelligible triad so largely insisted upon by the Platonists. There was a physical triad of Light, Air, and Earth, a spiritual one of Love, Intellect, and Will.

'But we shall see that a triad pervaded every mythology. In the third century, Ammonius Saccas, universally acknowledged to have been a man of consummate ability, taught that every sect, Christian, Heretic, or Pagan, had received the truth and retained it in their various legends. He undertook to

rom them all; and from his exertions spring the Eclectic School of the later Platonists. To Am- the Platonic chair of Alexandria, succeeded Amelius, Olympius, Jamblichus, Syrianus and This school was closed by Justinian, and its last Diogenes, Hermias, Eulalius, Priscianus, Damas- rus, and Simplicius, retired to Persia under Chos- om the writings of these philosophers is collected f the oracles of Zoroaster. The same writers also ny answers given by spirits to theurgists.

## SANCHONIATHO.

emains of the Cosmogony of this historian of the s, we have the mythology of that people, pre- clearest testimony of the derivation of the Greek from it. The Phœnicians, the great traders to urope, carrying their ideas as well as their wares e, planted them all round the Mediterranean, and

god mentioned is Elioun, called Hypsistus, or the Most High, evidently the Elohim of the Hebrews. The son of Elioun, was Ouranus or Heaven, who married Gé, the earth, and had three sons, Cronus, Betylus, and Dagon, evidently the three sons of Noah. Cronus deposed Ouranus, and had as children Persephone and Athena, the latter of whom taught Cronus or Saturn to make a spear. Cronus married the daughters of the banished Ouranus, Astarte, Rhea, and Dione (that is, his sisters), and had by Astarte Eros and Pothos, the Eros and Anteros of the Greeks, as also seven daughters, called Titanides, or Artemides. Dagon, the brother of Cronus, is evidently Noah, for he came up out of the water. Cronus had also three sons, Zeus, Belus, and Apollo. Typhon also lived in these times—Typhon the serpent so conspicuous in the Egyptian mythology. Melecarthus, the original Hercules or Melech-Athor, or the Lord Ether had his first temple in Tyre, and thither Herodotus travelled to see it, finding the image of Hercules only a block of magnetic iron. Poseidon was also of that time, the Neptune of the Greeks. Astarte is declared by Sanchoniatho to be Aphrodite, or Venus. Athena, the daughter of Cronus, founded Attica in Greece. After Cronus had killed, dismembered, and sacrificed Ouranus, he had a son called Muth or Death, the Pluto of Greece. The Cabiri, he says, dwelt in Phœnicia, the Cabiri, being the Dii Potentes of Greece, the chief of them being Jupiter, Juno, and Pallas. Cronus gave all Egypt to Taautus. Taautus first introduced the serpent into the worship of Egypt. In the Phœnician cosmogony we see not only the Greek one, but also Samson, the original Hercules, drawn from the adjoining country of Judea.

## Berosus.

In the fragments of Berosus, the historian of Chaldea, preserved by Alexander Polyhistor, Apollodorus, Abydenus, Josephus, and others, we have the clearest confirmations of the Mosaic creation, the flood, and the building

of the Tower of Babel. He tells us that there was a time in which there existed nothing but darkness and an abyss of water, wherein resided most hideous beings. They were creations in which were combined the limbs of every species of animals. Besides these were fishes, reptiles, serpents which assumed each other's shapes, and that pictures of these were preserved in the temple of Belus at Babylon to his time. When Belus divided the darkness, and separated heaven and earth, these monsters could not bear the light, but died. What a lively representation of the saurian and other monsters of the pre-Adamite ages!

He says that an odd sort of a man, half-man, half-fish, came up out of the waters and taught mankind the arts, a dim notion of Noah, although Noah comes more distinctly forward, as Xisuthrus or Sisithrus, who, warned by Cronus of a coming flood, built a vessel and took his family and all things into it. Having asked the Deity whither he was to sail, he was answered, 'To the gods.' When this vessel stranded on the mountains of Armenia, he sent out birds which came back with their feet dirty with mud, and the second time came no more. When Xisuthrus went out of the ark, he sacrificed to the gods, and then disappeared, but they could hear his voice in the air, admonishing his children to worship the gods, and informing them that he, his wife, and the pilot of the vessel, were translated to them for their piety—a faint memory of Enoch. Berosus says, that in his time the remains of the ark lay on the Corcyrean mountains of Armenia, and the people used to scrape the pitch from it as endowed with inestimable medical properties.

Berosus gives a succession of ten kings of Chaldea down to Xisuthrus. He says the winds assisted the gods in destroying the Tower of Babel, that the gods then introduced a diversity of languages, and that a war arose between the gods and the Titans: another Greek parallel. Josephus gives us many particulars of the later history of Babylon, from Berosus, down to its seizure by Cyrus.

In a fragment of Megasthenes, preserved by Abydenus,

in his history of Assyria, we are told that Nebucodrosorus exclaimed, 'Oh! Babylonians! I, Nebucodrosorus, foretell unto you a calamity which must shortly come to pass, which neither Belus my ancestor, nor Beltis his queen, have power to persuade the Fates to turn away; a Persian mule shall come, and by the assistance of your gods, shall impose upon you the yoke of slavery.' Probably, Nebucodrosorus or Nebuchadnezzar had this prophecy communicated to him by Daniel.

We find the same account of the winds assisting in the destruction of Babel, in Alexander Polyhistor, and in the Cumæan Sibyl. Eupolemus, in a fragment of Chaldean history, says that Babylon was built by the giants, who escaped from the destruction of Babel; and Epiphanius and the Paschal Chronicle, that the period of barbarism extended from Adam to Noah; that of Scythism and the customs of the Scythians to the age of Thera, who commenced the period of Hellenism or idolatry. Thera is Terah, the father of Abraham. Hellenism carried into Greece by the Phœnicians or Egyptians, gave the name of Hellenes to the Greeks. Cedrenus, of the tribe of Japhet, had introduced Hellenism. Eupolemus and Nicolaus Damascenus confirm the Hebrew history of Abraham. Damascenus says Abram was King of Damascus, and that in his time a village was still pointed out where he had lived. Thallus says, Belus, with the Titans, made war on Zeus and his compeers, who are called gods; Castor says that the Cyclops assisted Jupiter against the Titans with thunderbolts, and that Hercules and Dionusus, who were of the Titan race, also assisted to overthrow them. Thus, these ancient writers, of whom only mere fragments remain, at once prove the Scripture history and the origin of the Greek fable.

## Facts in the History of Egypt.

Artapanus says that the daughter of Chenephres, King of Egypt, having no children, brought up a child of the Jews,

t Moyses; but amongst the Greeks he was called
nd that he was the instructor of Orpheus.
rned Jacob Bryant says, 'the whole theology of
s derived from the East. We cannot, therefore,
eason suppose, that Clemens of Alexandria,
of Cæsarea, Tatianus of Assyria, Lucian of
Cyril of Jerusalem, Porphyry of Syria, Proclus
Philo of Biblus, Strabo of Amasa, Pausanias of
, Eratosthenes of Cyrene, must know more
ubject than any native Helladian. The like may
of Diodorus, Josephus, Cedrenus, Syncellus,
Eustathius, and numberless more. These had
s of ancient temples to which they could apply,
aditions more genuine than ever reached Greece.
h they were posterior to themselves, they appeal
far prior to any Helladians; and their works are
ith extracts from the most curious and the most
tories. Such are the writings of Sanchoniatho,
Nicholaus Damascenus, Mocus, Mnaseas, Hiero-

the more strongly imprinted on the ancient mind, Noah, whom they deified having three sons, whom they had come to regard as a reappearance of Adam and his three sons, Cain, Abel, and Seth. Dr. Cudworth, in his 'Intellectual System of the Universe,' has expended an enormous amount of learning to show that the Greeks held an idea of three superior gods, and yet that this was but one supreme God. All the philosophers, he says, believed in one supreme God above the other gods whom they worshipped, except the Stoics, Democritans, and Epicureans. Except these, all believed in the immortality of the soul; in three hypostases or essences, literally understandings, in the Supreme Being, and in the fall of angels, and their existence as unhappy spirits. Through their multitude of gods and goddesses, nymphs and nereids, representing merely the forms of nature, we trace distinctly these original truths. Empedocles, the great disciple of Pythagoras, held the notions of fallen spirits, as we see in Plutarch De Exilio, tom ii. 607. 'Those Empedoclean demons lapsed from heaven, and were pursued by divine vengeance, whose restless condition is there described in several verses of his.'

But it is Plato who has developed the threefold nature of God amongst the Greeks most clearly. The enunciation of this doctrine will be found in his second epistle to Dionysius. He there tells us that there are three essences, or hypostases, in the Supreme Being. The *τοῦτε ἡγεμόνος καὶ αἰτίου πάντων πατήρ*. The Father of the Prince and cause of all things. Secondly, this Prince, the *Νοῦς*, or, as elsewhere by him called, the *Λόγος*, the mind, or intellect by which all things are made, or the Word, as the Gospel has it too. And, thirdly, the universal and eternal Psyche, or soul. The *Νοῦς* is declared to be the Demiurgos, or architect of the universe, under the *Ὑπερούσιον*, or superessential principle, and the eternal Psyche, as existing in both, in other words, the Holy Ghost of Christianity.

Cudworth professes himself greatly struck with the correspondence of these principles in God to those of revelation;

and they can only be explained by supposing them to be the remains of primæval truth which had reached Plato upwards of four hundred years before the Christian era, or were a direct revelation to him.

The two principles introduced by Zoroaster into the Persian religion was a direct reform on the ancient mythologies, intended to sweep away all the elementary polytheism, and yet did not do it effectually by leaving the sun to be worshipped as the visible emblem of Deity. Of Zoroaster I shall speak later, but here it is sufficient to say that his two principles really included three. Cudworth thinks that the Magi, following Zoroaster, did not hold the evil principle as self-existent and of equal power with the good, as Plutarch and the Manicheans did; on the contrary, Plutarch himself confesses that they announced a fatal time at hand for Ahriman, and that he should be destroyed. The Magi held Ahriman as the Christians hold Satan, and, indeed, Theodorus calls the Persian Sathanas the head of the evil powers. Like the professors of every ancient religion Zoroaster had his triad Ormuzd or the Supreme, Mithras as the second or Demiurgus, and the mundane Psyche as the third.

But a very remarkable doctrine of the ancient world, that God included in himself, as everything else, so both the sexes, has come up continually in the spiritual teaching of to-day. It has appeared in Swedenborg's writings, and in spiritual drawings and communications on various occasions. Nothing was more commonly received either amongst the Christian or pagan writers of antiquity. In the Orphic Fragments we find this line:—

Θῆλυς καὶ γενέτωρ κρατερὸς Θεὸς Ἠρικαπαῖος.

Female and Father is the mighty god Ericapæus.

And again in the thirty-first Orphic Hymn:—

Ἄρσην μὲν καὶ Θῆλυς ἔφυς, πολυώνυμε Μῆτι.

The gods were represented of all ages. Ulpian says Dionusus was, καὶ γὰρ παῖδα, καὶ πρεσβύτην, καὶ ἄνδρα

γράφουσιν αὐτόν. But in the sexes the caprice was sometimes extraordinary. Apollo had rarely a beard, but Venus, says Servius, was in Cyprus represented as Aphroditos with a beard, yet in a woman's dress. Calvus speaks of her as masculine, 'Pollentem Deum Venerem;' and Valerius Soranus makes Jupiter the mother of the gods:—

> Jupiter omnipotens, Regum Rex ipse, Deûmque
> Progenitor, Genetrixque Deûm; Deus unus et idem.

In fact, Porphyry, than whom no one had more profoundly investigated the history and characters of the gods, declared them, male or female, all one and the same. 'Some,' says Diodorus, 'think Osiris is Serapis; others that he is Dionusus; others still that he is Pluto; many take him for Zeus or Jupiter, and not a few for Pan.' This, says Bryant, was a very unnecessary embarrassment, for they were all one. Like confusion prevails in the accounts of those mysterious gods, the Cabiri. Some say Zeus was their head, some Prometheus; others that they were the sons of Hephaistos, who is the Vulcan of the Greeks, but in Egypt regarded as the same as Helius. One of the most ancient temples of these gods was at Memphis, and held so sacred that none but priests might enter it. Cambyses entered and saw their statues, and that of their father Vulcan, and had them and their temple destroyed. From Egypt their worship travelled to Canaan, and thence by the Phœnicians was carried to Greece. They were also confounded with the Dioscuri and the Corybantes. The Cabiri were carried to Italy, it is said, by the Trojans, who had received them by Dardanus from the island of Samothrace. In Rome they occupied the Capitoline Temple, as Jupiter, Minerva, and Juno; θεοὶ δυνατοί, Dii potentes. Here, again, was a change of sexes, from the sons of Vulcan.

But the most complete enunciation of this doctrine of what Swedenborg calls the feminine or love principle in the Deity, as made by pagans, is to be found in the Orphic Fragments, the celebrated passage commencing:—

Ζεὺς πρῶτος γένετο· Ζεὺς ὕστατος ἀρχικέραυνος.

Zeus the First: Zeus the Thunderer is the last.
Zeus is the head: Zeus the middle, and by Zeus all things were fabricated.
Zeus is male: Immortal Zeus is female.
Zeus is the foundation of the earth and of the starry heaven.
Zeus is the breath of all things: Zeus is the rushing of independent fire.
Zeus is the root of the sea: he is the sun and moon.
Zeus is the king: he is the author of universal life:
One power and one demon, the mighty prince of all things.
One kingly frame in which this universe revolves,
Fire and water, and earth and ether, night and day,
And Metis (Counsel) the primeval father, and all delightful Eros (Love).
All things are united in the vast body of Zeus.

As I have said, the idea was not only in paganism but in the early church; for Synesius, a bishop of the fifth century, in one of his hymns to God, says:—

Σὺ πατὴρ, Σὺ δ' ἐσσὶ μάτηρ,
Σὺ δ' ἄῤῥην, Σὺ δὲ θῆλυς.
Tu Pater, Tu es Mater,
Tu Mas, Tu Fœmina.

But if the idea of both masculine and feminine principles in the Deity were common, that of a triad of principles in him was universal. Ion says, 'All things are there, and nothing more or less; and the virtue of each one of these is a triad consisting of Intellect, Power, and Chance.' Cory thus sums up the triads of ancient mythology. In India the three great gods were Brahma, Vishnu, and Siva—the Creator, Preserver, and Destroyer — who was also the reproducer, as Death is the reintroduction to life. Brahma was the supreme united Deity, including the three; and his essence was expressed in the mysterious word O'm or Aum, by which the Jewish Cabala also says God created the world. The Greek triad was Zeus, Poseidon, and Pluton, or, as more commonly used, Jupiter, Neptune, and Pluto; in other words, Spirit, Water, and Fire. In the Orphic Cosmogony, we have Metis, Eros, Ericapæus, or Will, Love, and Life or Life-giving. In other places Phanes stands for Eros, being the same person, Love and Light. In the Egyptian they are Ammon, Ptha, and Osiris; or Serapis, Dionysus, and Osiris. In other

places Cneph and Emeph figure in the triad, but they are resolvable into the same gods. In Herodotus, the three are Osiris, Horus, and Typhon, the latter the destroying but reproducing principle, as Siva in India. In the Syrian mythology the three were Cronus, Pothos, and Omichles; Cronus being also their god Bel. In the Chaldean we find Tauthe, Apason, and Moymis, meaning Father, Power, and Intellect; or Air, Fire, and Sun. In the Persian they are Ormazdes, Mithras, and Ahriman, the latter being the Siva of India and Typhon of Egypt. In the Scandinavian, they are Odin, Thor, and Loke, the last also Fire or the Destroyer. The Druids of England had similar triads, but they brought them forward in a more intellectual shape as God necessarily consisting of three magi—the Greatest of Life, the Greatest of Knowledge, and the Greatest of Power. One God, one Truth, one point of Liberty, where all opposites equiponderate. They expressed the characters of the Infinite in the letters O I W, as the Jews in J A O, and the Indians in Aum. The Persians called the Supreme Deity Viracocha, but in him were the three, the Lord Sun, the Son Sun, and the Brother Sun. They also worshipped Tanga-Tanga, who, they said, was three in one.

In all mythologies there was a farther division into almost innumerable gods and goddesses, mere powers and properties of nature, which became most confused amongst themselves, but for the most part resolvable with labour into one god, or two at most, the sun and moon. The highest minds recognised but one Supreme. The Rev. Isaac Cory says, a Trinity in unity has been from the beginning the fundamental tenet of every nation upon earth. To this, however, there is one remarkable exception, the Jews until the advent of Christ. I think we must search in vain for the faintest shadow of such a doctrine in the Old Testament, and the reason of this, I think, is apparent enough in the necessity of preventing the Jews falling into the polytheism of surrounding nations. Let them have understood these principles in God, and it is clear from their determined

proclivity to idolatry, that they would soon have had thirty or more. This knowledge was not revealed to them till they had become thoroughly indurated in monotheism. Yet it must have been a primal truth, for it spread with the peoples from the plain of Shinar to every region of the earth; and its appearance and retention amongst all nations admits of no solution, except that it was implanted in them somewhere and at some time when they were all in one place, and had one tongue.

Besides the triads mentioned by Cory, the Mexicans had one, consisting of Mexitle, or Vitzliputzli, Tlaloc, and Tezcallipuca. They, like all the American Indians, had an ark and the traditions of the flood. The ark of the Mexicans was the same machine as that in which Ammon or Osiris of Egypt were borne in procession; the same as the ark of Bacchus, the ship of Isis and the Argha of Iswara. His dark complexion was that of the Vishnu of the Indian and Cneph of the Egyptian triads. He was oracular, like the ship Argo of the Greeks, the Bous of Ammon; the chief arkite gods of all Gentile nations. He connects his city with a lake, like the Cabiri, like that of Buto on the lake Chemmis in Egypt, and has evident connection with the lake and floating islands of all the pagan mythologies.

A few words more may demonstrate that, amid this wide-spread tradition of heathenism, the doctrine of the unity of the Deity still and equally prevailed, at least amid the priests, teachers, philosophers, and initiated; for all the ancient mythologies, Chaldean, Egyptian, Syrian, Greek, had their exoteric and esoteric teachings. Plutarch tells us that this was the reason that the Sphinxes were placed before all Egyptian temples. Clemens Alexandrinus, Origen, Hermes Trismegistus, and the Asclepian dialogue, all assert the same. In the latter dialogue, we have again the two sexes of the Deity asserted, and at the same time the unity and supremacy of one God. Iamblicus says that over the portal of the temple at Sais was inscribed, 'I am all that has been, is, and shall be; and my peplum, or veil, no

nortal hath yet withdrawn.' To everyone of the great leities of Egypt was equally attributed the supremacy, hus intimating that there was really only one God. The Persian theory had not only the feminine principle in the Deity, as mader or mether, the mother, but asserted the nity and supremacy of the original Creator. Plato and he Christian fathers accuse the Greek poets of degrading he gods by describing them as sensual and quarrelsome; yet they admit that they asserted one Supreme Being, and a past as well as future eternity.

But notwithstanding the great primal truths surviving in all paganisms, these systems everywhere exhibited the broad marks of the demon upon them. This was manifest in the licentious practices in all the temples as an institution from one end of the world to the other—in Rome, Greece, Egypt, Babylon, and India. In the spirit of pride and vindictiveness which were taught, and thought by the most cultivated pagans to have a spirit of nobility in it, and still more in the thirst for human blood which all the gods of the heathen displayed. With a summary glance at these horrors I will conclude this chapter.

In Salamis, formerly called Coronea, a man was annually sacrificed in March to Argaula, the daughter of Cecrops, and daughter-in-law of Argaulis. This continued to the time of Diomedes, and the sacrifice was then made to him. This custom lasted till the time of Diphilus, who changed the victim to a bull. Men were sacrificed in Heliopolis, a city of Egypt, till the time of Amosis. Men were also sacrificed to Juno, as many as nine in one day; but Amosis changed the victims to waxen statues of men. A man was sacrificed to the Omadian Bacchus in Chios, and also in Tenedos. The Spartans, according to Apollodorus, sacrificed men to Mars. The Phœnicians and Egyptians, Cretans and Persians, had similar sacrifices. Philo Biblius tells us that the Phœnicians had a king named *Israel*, who sacrificed his only son *Jeust*, which was the origin of their custom. It is easy to see that the origin of this tradition is in the Bible, and Abraham

is set aside for Israel. The Curetes sacrificed boys, and Pallas says that the sacrifices of men did not cease everywhere till the days of Hadrian the emperor. A virgin was sacrificed annually in Laodicea to Minerva, afterwards a hart was substituted. The Carthaginians had similar sacrifices till Iphicrates abolished them. The Dumatians of Arabia sacrificed annually a boy. The Greeks, says Philarchus, generally sacrificed men before they went out to battle. The Thracians and Scythians did the same. Every classical reader will recollect the attempted sacrifice of Iphigenia by her father, and the perfected one of the daughter of Erectheus and Praxithia by the Athenians. At this time, says Eusebius, a man is sacrificed in Megalopolis at the feast of Jupiter Latiaris. The same had been the case to Jupiter in Arcadia, to Saturn in Carthage. In Lydia Diodorus asserted that 200 of the sons of the nobles, and 300 of the people at large, had been sacrificed. Dionysius of Halicarnassus says that Apollo and Jupiter had at one time demanded so many human sacrifices of the aborigines in Italy, that they actually decimated themselves, and, to escape from the infliction, emigrated into distant regions. This is said to have happened to the Pelasgi in Italy; that it became the ruin of the country, and notwithstanding the emigration of the young men, the oracles continued to demand and the magistrates to enforce these sacrifices, till Hercules put a stop to them. We know what terrible sacrifices of the same kind were made in India for ages, and even to our own times. Awful proofs of demon influence, and of the assertions of St. Paul and of Milton that the gods of the heathen were devils.

The Persians buried people alive. The Cyprians, the Rhodians, the Phocians, the Ionians, the people of Chios, Lesbos, Tenedos, all had human sacrifices. The natives of the Tauric Chersonesus offered to Diana every stranger whom chance threw upon their coast. Aristomenes the Messenian slew 300 noble Lacedemonians at once, amongst whom was Theopompus, the King of Sparta, at the altar

Jupiter at Ithome. The Spartans, in return, sacrificed
ir captives to Mars. Spartan boys at the festival of
mastigosis were whipped in sight of their parents before
altar of Diana with such severity that they frequently
)ired. Phytarchus and Porphyry assert that every Gre-
n state, before marching against an enemy, sacrificed
man victims. The Romans did the same. Livy says that
the consulate of Emilius Paulus and Terentius Varro two
uls, a man and woman, and two Grecians, were buried
ve at Rome in the ox-market, in a place walled round
l made for such purposes. Plutarch gives another instance
this a few years before, in the consulate of Flaminius and
rius. It is asserted that the principal captives led in
mph by the Romans were, for a long time, despatched
erwards at the altar of Jupiter Capitolinus. Marius sacri-
ed his own daughter to the Dii Averrunci for success
inst the Cimbri; Clemens, Dorotheus and Plutarch, all
irm it. Pliny and Cicero say that in their time the custom
s discontinued: but it was afterwards revived. Augustus
sar, when he took Perusia, sacrificed 300 men of the
uestrian and senatorian orders to the manes of his uncle
lius. Porphyry says in his time a man was sacrificed every
ar at the shrine of Jupiter Latiaris. Heliogabalus offered
man victims to the Syrian deity which he introduced.
ie same is said of Aurelian; the Gauls and Germans were
devoted to human sacrifices, that no business of any
ment was transacted amongst them without being pre-
ed by human blood. According to Lucan's Pharsalia
b. i. v. 444), the gods to whom these sacrifices were
de were Thautates, Hesus and Taranis, and that in the
dst of gloomy woods to increase the horror. Tacitus in
s Annals (lib. xiii.), says that the Hermanduri sacrificed all
eir prisoners to Mars. The Arduenna and Hyrcinian
rests were terrible for these immolations at the hands of
e Druids. (See Claudian in Laudes Stilichonis, lib. i.). The
assagetæ, the Scythian, the Getes, the Sarmatians, the
ievi and all the Scandinavians, believed that no blessings

or security could be obtained except by such sacrifices to Odin and Thor. The island of Rugen, but above all Upsala, was famous for these horrors. For abundant details of these gory rites, in which the kings were often immolated, see Hackberg's Germania Media, Snorro Sturleson in Ynglinga Saga; Saxo-Grammaticus, lib. 10; Olaus Wormius, p. 28; Adam of Bremen, Scheiffer of Upsal, Norway Chronicle, Johannes Magnus and many other northern writers. So also in Ireland; see the Crymogea of Arngrim Jonas. Dithmar relates the same sacrifices to the god Swantowite in Zeeland. In fact, all Europe, including our own islands in Druidical times, was streaming with human sacrificial blood.

The same was the case amongst the Mexicans and Peruvians, and the King of Dahomy in Africa still keeps up the old practice of Africa. We know from Scripture that the people of Canaan sacrificed children to Moloch, the Tyrians and Carthaginians offered men and children to Cronus. (See examples of this in Diodorus Siculus, and Silius Italicus.) Hamilcar, being defeated in Sicily, not only sacrificed a boy to Cronus on the spot, but drowned some of the priests to appease the god. 'Tell me now,' says Plutarch 'if the monsters of old, the Typhon and the giants, were to expel the gods, and to rule the world in their stead, could they require a service more horrible than these infernal rites and sacrifices?'

To the foregoing examples may be added, that the Druids burnt men in wicker frames to the gods. The Natchez Indians and people of Bogota had like sacrifices. Two of the officers of Cortez, who had counted the skulls of the natives who had been thus sacrificed in Mexico, told Gomara that they amounted to 120,000, and the Franciscan monks who went to New Spain after the Spaniards had possession of it, report that these human sacrifices amounted annually to 2,500. There needs no other proof of the assertion of the Apostles that they who eat things offered to idols eat the sacrifices of devils. The whole of heathenism throughout the world, not only in the most ignorant and barbarous, but

the most civilised and philosophical nations, bore the broadest stamps of demonism in immorality and blood.

Yet, in every nation, however scientific or however sunk in ignorance, spiritualism maintained its faith. They might be devils whom they worshipped as gods, but they thought them gods: and from them they received oracles and dreams assuring them by their agreement with the subsequent events, that there was a spiritual world ruling this world. No nation can become a nation of atheists, atheism is only the disease of exceptional minds. No nation ever gave up the belief in the existence of spirits acting with them and for them. The nearness of the spirit-world maintained its consciousness imperishably in the human soul. The numerous oracles throughout the pagan world could not have maintained their credit without a large infusion of supernatural knowledge in their answers. The reliance on the oracles, and their reliability as the cause of it, seems a direct inference from the universal use of them. Cicero had much the same notion as the Apostles, that all spirits are ministering spirits to men. 'God distributing gods to all the parts of the world, did, as it were, sow some gods in the earth, some in the moon,' &c. (On Plato's Timæus, c. xiii.) And he says in his 'De Natura Deorum,' lib. i., Curius and Fabricius had never been such men as they were, but for the cooperation of God: and in 'De Divinatione,' i. 1, 'Did Greece ever send colonies into Ætolia, Ionia, Asia, Sicily or Italy without having first consulted about every circumstance relative to them, either at Delphi, or Dodona, or at the oracle of Ammon?' Lucian, Astrolog. v. i. p. 993, says the same. People would not venture to build cities, nor even to raise the walls, till they had made proper enquiry among those who were prophetically gifted about the success of their operations. So, too, Callimachus in his hymn to Apollo:—

'Tis through Apollo's tutelary aid
That men go forth to regions far remote,
And cities found. Apollo ever joys
In founding cities.

security could be obtained except b… is a ten
n and Thor. The island of Rugen … r, and in
famous for these horrors. For … :—μαντεῖ
y rites, in which the kings w…
ckberg's Germania Media, Sr… ak truth thr
a; Saxo-Grammaticus, lib… f good policy
m of Bremen, Scheiffer… n it, and devils
annes Magnus and man… . But, probably,
Ireland; see the Crym… t a witness of Him,
tes the same sacrifice… r well-intended rather
fact, all Europe, in… l events, truth came t
es, was streaming … s, dreams, apparitions, and
he same was th… l ancient history is a lie.
s, and the Ki… more length than my space war
practice of … re, chief features, principles, and sy
ple of Car… gy in general, to clear it all away, and
Carthag… to state the facts of the supernatural am
mples … ions, without perpetual necessity of referen
nilcar… idual notions.

# CHAPTER X.

## THE SUPERNATURAL IN ASSYRIA, CHALDEA, AND PERSIA.

> When he found any who could not satisfy themselves with the knowledge that lay within the reach of human wisdom, Socrates advised them to apply diligently to the study of divination; asserting that whoever was acquainted with those mediums which the gods made use of when they communicated anything to man, need never be left destitute of divine counsel.—XENOPHON, *Memoirs of Socrates*, iv.

OF the Assyrians very little is known, except as they appear in the Bible and from the scanty mention of them in the fragments of Berosus and Sanconiatho. We are told that Nimrod, the son of Cush, the son of Ham, commenced the kingdom of Babel, afterwards Babylon. These Cuthites or Cushites, Jacob Bryant regards as the ancestors of the Goths or Cuths; and if so, we Europeans have a strong strain of Ham in us. The Goths, who succeeded in their wave of emigration the sons of Gomer, the son of Japheth, the Gomerians, Cymmerians, or Cambri, Cumbri, or Cumbrians, in the Scandinavians and Normans, presented themselves as that domineering race which constitutes the ruling or aristocratic class wherever they have settled. According to this theory, our aristocracy as well as the Negroes, are descendants of Ham.

It would seem, however, as if the sons of Shem and Ham were dwelling together in the early times; for though Nimrod established Babel, we are told in the tenth chapter of Genesis that 'Out of that land went Asshur, and builded

nd the city of Rehoboth, and Calah, and Resen,
Nineveh and Calah: the same is a great city.'
mpire of Assyria was founded by them, though it
ear afterwards to have been absorbed into the
ngdom of Babylon. Ninus, according to Hero-
ded the Assyrian empire—that is, he extended
e a more martial kingdom of it than it was under
lants of Asshur. It, according to his statement,
520 years. The Bible mentions none of his dy-
t Pul, who was, probably, the father of Sardana-
is monarch, celebrated for his effeminacy, has
ebrated for burning himself in his palace, rather
nder to the invader. He was the last of the
Ninus or of Belus, the ancestor of Ninus.
ear A.M. 3257, Arbaces the Mede paid a visit to
us, and despising him for his vice and luxurious
conspired with Belesis, the governor of Babylonia,
Nineveh. Diodorus Siculus says that Sardanapalus
t them, assured by an ancient prophecy that

divine communication, and he then confidently announced that they would receive such succours as would render them victorious. The succours came in the shape of an inundation, and the prognostic was verified. Sardanapalus, seeing the prophecy thus fulfilled, set fire to his palace, and burnt himself, his wives, concubines, and eunuchs, with all his treasures in it.

The fall of Sardanapalus, however, did not extinguish the Assyrian empire. Arbaces reigned over Media, and Belesis at Babylon, and we find a succession of Babylonian kings reigning in Nineveh from Tiglath-Pileser, to Sennacherib and Esar-haddon. These monarchs, as the Israelites became wicked and idolatrous, began to harass them. We find Tiglath Pileser, King of Assyria, coming up into Israel in the days of Pekah, King of Israel, about 770 years before Christ, and carrying the inhabitants of various cities away captive. Ahaz, King of Judah, afraid of the Israelites and Syrians uniting against him, sent to this Tiglath-Pileser, and bribed him by the plunder of the house of the Lord, to make an alliance with him. Again Shalmaneser went up and took Samaria, the capital of the Ten Tribes, and carried them away into Halah and Habor, and the cities of the Medes, and brought men from Babylon (for it seems Assyria was at that time master of Babylon too) and from Cutha, and many other places, and peopled the lands of the Ten Tribes with them. In the days of Hezekiah, King of Judah, the King of Assyria sent three generals, Tartan, and Rabsaris, and Rabshakeh, against Jerusalem, and made very violent demands on Hezekiah, but God sent 'a rumour and a blast' against them, and they fled back to Assyria. After that Sennacherib, the king himself, went up to besiege Jerusalem; but God gave him a most amazing proof of spirit-power, for he sent his angel and smote, in the camp of the Assyrians, a hundred and four score thousand of them, and when it was morning, behold, they were all dead corpses. Esar-haddon, the son of this Sennacherib, conquered Babylon, and the Assyrians reigned there for three reigns, when Nabopolassar,

governor of Babylon, united with Astyages, of Media, and destroyed the empire of Assyria, and divided its lands betwixt them. Thus the great and proud empire of Assyria was merged into Babylonia, or Chaldea and Media, for Chaldea afterwards to fall before Media and Persia, and merge into the vast Persian empire.

One of the most interesting events of modern times has been the discovery of the ancient capital of Assyria, Nineveh, and the digging out of its remains by Layard. Thus, the fashion of the life of the Assyrians, after a burial of nearly 2,500 years, has been suddenly revealed to us, with all its proud warriors in their war-chariots and on their proud steeds with their elaborately curled manes and tails; the men as accurately curled themselves. Here we have the life-likeness of the very men who carried away the Ten Tribes, and whose fellows were struck dead 180,000 at a blow by spirit manifestation. Nor did they suffer only from spirit power. They felt its presence, and sought to it by oracles and through interpretations of stellar aspects, and by the mysterious aid of soothsayers. They may be ranked amongst the oldest spiritualists of the world; but what they were was more fully seen in their successors, holding the same faith, and distinguished by the same arts.

The Chaldean sages were the priests, the professors of science and philosophy in Babylon. They were the primitive professors of all the secrets of their theology, and added to it magic, or the art of invoking ministering spirits.

'The Chaldeans, being the most ancient Babylonians, held the same station and dignity in the commonwealth as the Egyptian priests do in Egypt; for, being deputed to divine offices, they spend all their time in the study of philosophy, and are especially famous for the art of astrology. They are mightily given to divination, and foretell future events, and employ themselves either by purifications, sacrifices, or other enchantments to avert evils, or procure good fortune or success. They are skillful likewise in the art of divination by the flying of birds, and interpreting of dreams and prodigies;

and are reputed the true oracles in declaring what will come to pass by their exact and diligent viewing of the entrails of the sacrifices. But they do not attain this knowledge in the same manner as the Grecians do; for the Chaldeans learn it by tradition from their ancestors, the son from the father, who are all, in the meantime, free from all other public offices and attendances; and because their parents are their tutors, they both learn everything without envy, and rely with more confidence on the truth of what is taught them; and being trained up in this learning from their childhood, they become most famous philosophers.' — Diodorus Siculus, b. ii. c. 3.

'As they foretold things to come to other kings formerly, so they did to Alexander, who conquered Darius, and to his successors Antigonus and Seleucus Nicanor; and accordingly things fell out as they declared, which we shall relate particularly hereafter. They likewise tell private men their fortunes so certainly, that those who have found the things true by experience have esteemed it a miracle, and above the reach of man to perform.'—*Ibid*, b. ii. c. 3.

Herodotus says that in the Tower of Belus, in Babylon, there was a room on the summit, in which a woman slept to receive communications from the god. By the bed stood a table of gold. He says there was a similar custom at the temple of Jove at Thebes, in Egypt, and at Patres, in Lycia. These women had no intercourse with men, and before divining an oracle must sleep the preceding night in the temple.

In the Babylonian empire, in its glory, under Nebuchadnezzar, we have the most complete view of the spiritualism of that people: the magicians, and soothsayers, and the regularly established interpreters of the intimations of Heaven. They were, as Diodorus and Herodotus state, a distinct body, in high honour, having a system by which they conducted all explanations of oracles, dreams, and prodigies.

Not only had the Ten Tribes been carried away out of Palestine by the Assyrians, but the two tribes of Judah and

had been brought away from Judea, and planted
ia; their temple had been burnt down by Nebu-
, all the vessels and treasures of the temple
ay, and put into the temple of Baal in Babylon.
ve the most distinct account of the magicians of
he Bible, so we have the same of the magicians of
the same book. Daniel was called before Nebu-
to tell him a dream that he had had, as well as its
on. He had called all the magicians, and the
and the Chaldeans to tell him these things; and
eady to tell the king the meaning of the dream,
em know the dream itself. But the dream was
him, and God had evidently expunged its remem-
show him that there was a God above the god of
ns, and a power beyond what He allowed them
This is what He had done by the Egyptian magi-
he magic of the Chaldeans,' says Brucker, 'is not
nded with witchcraft, or a supposed intercourse
irits; it consisted in the performance of certain

The Babylonian empire was merged into that of Persia by Cyrus; and it is very remarkable that this great conqueror was prophecied of by name by the prophets of Israel, more than a century before his birth. Isaiah (xliv. v. 28), says:—'Cyrus is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, thou shalt be built; and to the temple thy foundation shall be laid!' And the next chapter thus opens:—'Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut. I will go before thee, and make the crooked paths straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name, though thou hast not known me.'

Both in Isaiah (xliv.), and Jeremiah (xliv.), the taking of Babylon by Cyrus is foretold with very descriptive circumstances. The gates which enclosed the city on each side of the river are to be forced; and the river is to be dried up, as it was by Cyrus turning it into another channel. In Jeremiah (l., li.), Babylon was to be taken by a snare or stratagem; a drought was to be upon the waters, and they were to be dried up; her mighty men were to be paralysed, and become as women within her, as was the case, through the surprise; according to both Herodotus and Xenophon. In Daniel (viii.) Cyrus is prefigured as the ram with two horns.

Josephus, in the second book, and second chapter of his Antiquities, says, that the Jews of Babylon showed the prophecy of Isaiah to Cyrus, where he was foretold by name, and that in the edict which he granted for their return, Cyrus acknowledged that he received the empire of the world from the God of Israel. That God had described him

by name in the writings of the prophets, and foretold that he should build him a temple at Jerusalem. But not the less remarkable is the fact recorded by Herodotus (Lib. I. c. 107), that he and his destinies were foretold by the soothsayers of Media. He says that Astyages, the king of Media, dreamed that from his daughter Mandane should proceed a power that should overspread all Asia. Alarmed at this, the jealous old king called for the soothsayers, who explained the dream to mean that his daughter should have a son who should conquer all Asia. As this seemed to include his own dominions, Astyages, a man of tyrannic temperament, determined to marry his daughter, not to a Median prince, but to a mere gentleman of the subject province of Persia. He, accordingly, married her to Cambyses, a Persian of an unambitious character, and only of the ordinary rank. But, after the marriage, he dreamed again that a vine grew out of his daughter which covered all Asia. He sent again for the soothsayers, who affirmed the dream to be of the same meaning as the former one. Astyages, therefore, sent for his daughter home, where she was delivered of Cyrus, and the old grandfather delivered the child to Harpagus, his chief captain, to be destroyed. Cyrus, however, was preserved as the son of a tradesman in the mountains of Persia, and lived to dethrone his grandfather, and literally to conquer all Asia.

Astyages is said to have discovered Cyrus when about ten years of age, by his being brought before him by a nobleman for beating his son during a game in which the boys had made Cyrus king! Astyages sent in haste for the soothsayers and asked what was to be done. They replied that there was now no danger from the lad, for the dream had become true, in play, and that predictions were often thus oddly verified. He accordingly allowed Cyrus to live and verify the dream in earnest.

When Cyrus had deposed his grandfather, and had already began to fulfil the Hebrew prophecies, that he should 'subdue nations before him, and loose the loins of kings, Crœsus

the king of Lydia, famed for his enormous wealth, proposed to attack him before he was grown too mighty. For this purpose he desired to consult the oracles, but he first laid a scheme to ascertain the reliability of the oracles. For this purpose he sent special messengers to the different oracles of Greece, and to that of Jupiter Ammon in Libya, and commanded these envoys on a certain day to ask them what the king of Lydia was doing at that moment. What were the answers of the other oracles is not known, but that of Delphi was:—

> See! I number the sands: I fathom the depth of the ocean;
> Hear even the dumb: comprehend too the thoughts of the silent.
> Now perceive I an odour, an odour it seemeth of lamb's flesh,
> As boiling it seetheth, commixed with the flesh of a tortoise,
> Brass is beneath, and with brass is it covered over.

When the envoys returned, Crœsus, who had kept his purpose close in his own heart, found that the Delphian oracle alone had read it there; for he had determined on this day to do something which he thought it would be impossible for the oracle to find out. Accordingly, he had cut a lamb and a tortoise to pieces, and boiled them in a brass kettle. Satisfied that the oracle had superhuman knowledge, he then determined to win its good word by a magnificent offering. This consisted of three thousand oxen, a hundred and seventy golden tiles, a golden lion, many gold and silver vessels, a female statue of gold of three ells high, adorned with the necklace and girdle of his own queen, of enormous value. With this bribe to the oracle, Crœsus desired his ambassador to ask whether he should march against the Persians. The oracle replied:

> Κροῖσος, Ἅλυν διαβὰς, μεγαλὴν ἀρχὴν διαλύσει.
> If Crœsus pass the Halys, he shall destroy a great empire.

On receiving this answer, Crœsus was perfectly satisfied, not doubting for a moment that the great empire to be destroyed was Persia. He sent, in his gratitude, a present to every inhabitant of Delphi, and put another question, whether his rule should long continue. The oracle replied, 'If ever

a mule should become king of the Persians, then tender-footed Lydian, flee to the rocky banks of the Hermos, make no halt, and care not to blush for thy cowardice.'

Satisfied that no mule could ever become king of Persia, Crœsus marched against Cyrus, was defeated and captured, and his kingdom incorporated in the Persian empire. Then he upbraided bitterly the Delphian oracle, but this answered that he had solely his own carelessness to blame in not asking *what* kingdom it was that should be destroyed, and as to the mule, Cyrus was that mule, for he was the son of a Mede and a Persian, of a princess and of a man of but humble condition.

Another question which he had put to the oracle was whether his son, who was dumb, would ever be able to speak. To this son, probably, the oracle referred, when it said it could read the thoughts of the dumb. The answer to this question was:—

> Lydian, foolish of heart, although a potentate mighty,
> Long not to hear the voice of a son in thy palace:
> 'Twill bring thee no good,—for know that his mouth he will open
> Of all days on the one most unlucky.

On the day that Sardis was taken, a Persian rushed upon Crœsus to stab him, when the son, breaking a life's silence, cried out, 'Man, do not kill Crœsus.'

Crœsus had another son, Atys, a young man distinguished above all his contemporaries. Crœsus was warned in a vision that he should be killed by a sharp point of iron. Crœsus, therefore, kept him from all warlike pursuits, and even from hunting, but being at last persuaded by a friend to allow Atys to accompany him to the chase, Crœsus put his son under the special guardianship of this friend, and in the fight with a boar, the spear of this very friend, missing its mark, killed Atys! Adrastus, this ill-fated friend, slew himself in remorse at the accident.

Herodotus says, that Crœsus, when placed on a pyre to be burnt alive, prayed vehemently to Apollo, who sent a heavy thunder storm and quenched the flame. Cyrus

aring that Crœsus had called on the name of Solon peatedly during his being bound on the pyre, and learning at Solon had refused to call him happy till he knew his st hour, liberated him and retained him as a friend.

The termination of the career of Cyrus was as completely ognosticated as his commencement, at least by the pagan ities. In his expedition against the Massagetæ, Cyrus eamed that he saw Darius, the son of Hystaspes, with ings on his shoulders, one of which overshadowed Europe, e other Asia. He therefore sent at once for Hystaspes, d told him what he had seen, and that he was sure that arius, who was at home in Persia, was plotting against m, and the gods had thus warned him against him. He, erefore, sent Hystaspes home to take care of his son till s return. But, says Herodotus, it was not that Darius, youth of only twenty years of age, was plotting against m, but that the gods had foreshadowed to him that he would killed during that campaign, as he was, by Tomyris, the ieen of the Massagetæ, and that Darius was destined to cceed him (Clio, 210).

Many supernatural events, according to Herodotus, at-nded the insane career of Cambyses, the son of Cyrus. In his pedition to Egypt he determined to disinter the body of King masis, and after insulting it, burn it, an abomination to the gyptians; but the Egyptians, the historian says, declared at Amasis, before his death, had been warned of this by e oracle, and ordered his body to be buried in a secret place, d another body put in his tomb, which Cambyses treated he had threatened. Cambyses besides destroying the ages of the Egyptian gods, stabbed Apis, the sacred bull, the thigh, so that he died, but in consequence Cambyses ent mad, and died himself eventually by his own wound, ercing his thigh exactly in the same spot as he mounted s horse. Cambyses dreamed that Smerdis had usurped s throne in his absence, and was wanting to march back to ersia in a rage, when he thus met his death. He sent ord before him to put his brother Smerdis to death, which

but it turned out that the usurper was not his
nerdis, but Smerdis one of the Magi, and that his
in the hands of the Magi, who pretended that
Smerdis was the true one. The oracle had long
ared that Cambyses would die at Ecbatana, and on
nded he enquired what the place was called, and
t it was Ecbatana, he knew that his end was come.
was encouraged by various omens to avenge the
f Smerdis, and assume the throne, as he did.
rius besieged Babylon, a Babylonian tauntingly
mules produced young, then the Medes might
on, but not till then. In the twentieth month of
ays Herodotus, a mule produced a foal, and the
received as a certain sign of the capture of the
soon after took place.

ldean doctrines were frequently quoted by the
losophers, as by Proclus on the Timæus and
they call them (λόγια) or oracles; those of Hierocles
osed to be a mere translation of them. Pythagoras

Zoroaster acknowledged the one uncreated and supreme Deity, as all other systems before him had done, and he introduced an essentially Spiritual race of beings, as governing the universe, or as disturbing this government, but he left the old root of the worship of the elements; nay, of every visible thing, in his system; and we shall see that he further perfected the ritual of their worship in the great book of his laws, theological and civil, and left it in full exercise. What Zoroaster did was to hurl down and destroy the more sensual deities of the pagan world, and place above the worship of visible things, that of essentially Spiritual and good essences; and under this worship he introduced a more pure and moral doctrine of life, a higher and juster notion of the Divine nature, and of our relation toward it. Sensuality, the great and monster vice of all other pagan systems, was put under a stern and terrible ban. Every tendency to sensual license was reprobated and made strictly punishable, and the doctrine of a future and fiery retribution was enunciated in unequivocal terms. The fault of his system was, that he placed the great Father of all life too much in the back-ground, committed the world so much to the rule of the two great antagonist principles, Ormuzd and Ahriman, the good and the evil powers, that the Deity soon was lost sight of, and the worship due to him was lavished on Ormuzd, and so downwards on all visible things, and on all active laws of life, in a manner which, though it left his system far above that of the rest of the pagan world, placed it infinitely below that of the true revealer of the Divine will. This, in fact, was an inevitable circumstance, for nothing but God in man, manifesting himself to man, could unfold to the world the sublime purity, and glory, and benevolence of the All-wise and the All-good in His celestial kingdom.

But Zoroaster made a marvellous step in the onward progress of religious and psychical developement. He demolished the mere outward idolatry of the nations, as Cambyses demolished the hawk-headed, bull-shaped, and dog-faced

Egypt. He quenched the infernal pruriency for
and human blood, which stamped all other pagan
s with the mark of the fiend; and he made a Spirit
he direct object of the public mind, thus knitting
nind with the spiritual rather than the physical
l preparing it, not exclusively for this world, the
ibule of life, but for the eternity of life itself.
his was the result of spiritualism, that is, of a direct
gency operating through him, is a matter self-
Nothing but such agency can produce such effects.
at a man is a great religious innovator is simply to
he is a great medium of spirit power, the relative
which is immediately seen in the system produced.
it be Christ, the highest and purest of all promul-
religion, God Himself assuming this office, to place
e possession of the eternal and undivided truth, or
Confucius, Buddha, Mahomet, or Joe Smith, each
some portion of the primal truth in the clay and
rags and finery of earthism and devilism, nothing

but this may have arisen from Zoroaster having travelled to Chaldea, and studied the Chaldean theology. Huetius says Clement of Alexander represents Zoroaster, now a Persian, now a Mede. Suidas calls him a Perso-Mede: many call him a Bœotian, others an Ethiopian, that is, of the Asiatic Ethiopia, and, in short, says Bryant, they have found a Zoroaster wherever there were Magi. Bryant himself would reduce the name to that of priest of Apis, Zor or Zor-Aster, belonging to the bull, who was represented with a crescent moon on his side and a star between his horns. The religious reformer, who now bears the name of Zoroaster, was, in fact, a Persian of the reign of Darius Hystaspes, or, as he is called, Gustasp in the Zend-Avesta, about 550 years before Christ. His real name was Zeréthoschtrô, or the golden star. It was gradually softened to Zoroaster. M. Anquetil Du Perron, in his translation of the Zend-Avesta, has collected the various accounts which his followers have given of him. These bear plainly the character of fable, which the devotees of a national prophet always heap about his history. He is said to have descended from the kings of Persia both by his father Poroschasp and his mother Dogdo. Poroschasp was rich, especially in horses, and boasted of being descended from Djemschid, the fifth descendant of Noah, and, according to Persian traditions, endowed with creative powers by Ormuzd; and also from Feridoun, the eleventh descendant of Djemschid, and the first of the Poériodékéschans, or administrators of the laws of Djemschid, who freed Iran of the Arabs, and chased physical evils from the earth. He was given, as the consequence of prayer, to his father, and his birth was announced to his mother, not by an angel outwardly, but in dreams. She saw a being brilliant as Djemschid, hurling a book at the Dews, or evil spirits, before which they fled. She applied to a Magus for an interpretation of these dreams thrice repeated, and learned that she was to bear a son to whom Ormuzd would deliver his law, and who would bless the world with it. That the evil powers would be all up in arms against him. That she

herself would suffer much on account of her son, but that he would triumph over all his enemies, and a king would arise who would receive his law, and make it that of his kingdom; that it should prevail everywhere; Zoroaster should mount to heaven, and all his enemies descend to hell.

These and many other circumstances seem to have been engrafted on his history by his followers after the Christian era. It is said that Zoroaster laughed the moment that he was born, and that his head pulsated so violently that it lifted the hands that were laid on it. The Magi, alarmed at the portent, conspired to destroy him. The Dews, Devs, or devils, joined him in the endeavour. The reigning king, like Herod, but more prompt, rode off to kill the embryo prophet himself, but when he attempted to cut him in two at his mother's breast with his sword, his arm was withered up, and he fled with all his court. The Magi then made a bonfire, and stealing away Zoroaster from his mother, flung him into it; but the child received no injury from the fire, which felt under him like soft water. His mother found him thus, and carried him home. Numerous other attempts were made to kill him by driving fierce bullocks and horses over him, throwing him to wolves, and offering him poison; all in vain; God protected him.

When he was thirty years old, the age of Christ, he began his public career. He proceeded into Iran to the court of Gastasph. He was accompanied by many of his relatives, and arriving on the banks of the Araxes, as there was no boat, he ordered his attendants to follow him, and he walked over the water, and his friends seeing this followed, and walked over too, without wetting their clothes. Iran then extended from the Euphrates to the Indus. Zoroaster, warned in a dream of a combined attack of the Dews and Magicians, turned aside and ascended alone into the mountains of the Albordi. In these mountains he prayed that he might see the glory of God, and Bahman, the second of the Amschaspands, the six highest of the celestial spirits. Ormuzd appeared, and bade him shut his eyes and follow

im. When he opened them he found himself in the midst f heaven, in the presence of Ormuzd in the splendour of is glory, and surrounded by hosts of angels. Here Zo-oaster conversed with Ormuzd, and prayed him to confer nmortality upon him; but he refused, saying if man were ıade immortal there could be no resurrection. Ormuzd gave im something to eat like honey, which made him clairvoy-nt of everything in heaven and on earth. He related to im all that had occurred since the creation of man, and 'hich should occur till the resurrection. Ormuzd taught im all that concerned him, the revolution of the heavens, of ıe good and bad influences of the stars, the secrets of ature; of the greatness of the Amschaspands, and the ıual felicity of all beings in heaven. Zoroaster saw down ı hell the terrible visage of Ahriman; and delivered from s power a soul which on earth had done both good and evil. hriman saw Ormuzd deliver the divine law to Zoroaster, ıd, raging, endeavoured to tear it from his hand; but in ain. Ormuzd then told him to return to earth, and teach ıe people the whole of that law, and say to them, 'That y light is hidden under all that shines;' a beautiful expres-on, intimating that the glory of this world appears to ctinguish the glory of the world above; but it remains destructibly radiant, though hidden from eyes dazzled by orldly splendour. Truth beams on eternally, and divine oodness does not cease, though clouds of earth hide them om men.

Having received the book of the law, Zoroaster was suc-ssively accosted by the other Amschaspands, who gave to m their respective powers over all the creatures, elements, ıd seasons of the earth. Ardibescht gave him the fire hich should be kindled in every city destined to it, in nour of God, as the glory of fire comes from the glory of od, and that neither water nor mud should be able to ıench it. Mobeds, Destours, and Herbeds, priests and ficers to tend the fire and discharge the functions of reli-on, were appointed. Zoroaster is said, in returning to the

mountains of Albordi or the Balkan, to have made in a cavern the first temple to Mithra, the Creator, which was opened in Persia, but afterwards imitated in all parts of it.

The Dews and Magicians again made a furious attack on Zoroaster to secure and destroy the Zend-Avesta, but he repeated a chapter of it, and put them to flight. He then set out to Balkh, the capital of Gustasp, to announce his interview with Ormuzd, and to show the book of the law. As he could not procure admittance to the king he miraculously cleft the roof of the palace, and descended through it to the royal presence. The courtiers and magicians fled in dismay. Gustasp assembled them again, and Zoroaster, seated on a carpet in the middle of the assembly, answered all questions put to him on all ancient sciences, or whatever else of difficulty they could propose. Gustasp was perfectly satisfied, but the courtiers, the ministers, the magi, the generals, were all filled with fury that their ancient customs and laws should be thus set aside by one man, and the account of attempts they made to destroy his credit, and of the miracles which Zoroaster performed to confound them, are too voluminous and too eastern in character to admit of detail. In a word, Zoroaster succeeded; his law and the new religion were established.

This law was both theological and civil. Zoroaster sought to be to Persia what Moses was to the Jews. The Zend-Avesta means the Living Word, and this, of which we have but the twentieth section, is divided into three grand divisions; the Izeschné, the Visfered, and the Vendidad. These are again subdivided into Nosks, Fargards, Cardés, Has, &c. They include a Litany, a Liturgy, and a general code of laws. There is much confusion amongst them, parts of one being strangely mixed with parts of another, and the prayers, which are almost endless, are extremely wordy and long; in fact, they are a perfect example of Christ's statement of men thinking to be heard for their much speaking. These prayers are for every possible occasion. When you cut

nails or your hair, when you see a herd of cattle, a
is person, mountains, a cemetery, a city, a country,
, before sleeping, when you sneeze, when you make
and sweetmeats, when you see pools, rivers, the sea,
reservoirs, when you kill cattle or kill vermin, and on a
ınd other occasions. And not only are there prayers
remonies for these occasions. You begin cutting the
the finger on the right hand next to the little finger,
ıg proper words as you cut with a knife made expressly
is purpose. Next the index finger, and so in a certain
ibed order. You divide each fragment of nail cut off
he knife, saying, 'It is the will of Ormuzd, &c.' The
gs are then to be collected in a paper, the paper laid
tone, three circles drawn round the stone, with proper
onies at each stage of the process, and turning towards
ın, and accompanying prayers. Then you are to lay
on the paper three times, accompanied with certain
s.

, amid all this folly and trifling, there are sound and
ent laws laid down. As Persia is very hot, there are
of washings and purifications prescribed, though there
disgusting custom made very general and sacred, that of
ıg in the liquid secretions of cattle. Priests practice this
lic worship, ladies in private worship; new-born babes
st washed in this liquid. This is because the bull is
; the tradition being, that not only men, but all other
ls, issued from the body of a great bull created by
zd, undoubtedly originating in the issue of man and
from the ark, which used be drawn with pointed stem
ern standing up like horns, and eventually by imagina-
talted into an animal, a bull with expanded horns. This
as worshipped by the Persians.

his theology, Zoroaster was more tolerant than many
ians. It is one of the dearest beliefs of a large part
Christian world that their wicked neighbours shall be
lly tormented in fire. So precious is this hope to them
would appear impossible that they could enjoy heaven

without the firm persuasion that this eternal horror was going on. On the contrary, Zoroaster taught, that Time without Bounds, or the Eternal, created Ormuzd and Ahriman, the good and evil principle to contend together, supported by their respective hosts of Amschaspands, Izeds, Ferouërs, &c., or good spirits, and Dews or Devs, our devils or bad spirits, the myrmidons of Ahriman. Ormuzd made pure men, pure beasts, trees bearing good fruit, and flowers yielding pure fragrance, everything, indeed, for the benefit and pleasure of man. Ahriman corrupted man and, therefore, made impure and wicked men, oppressors, tyrants, thieves, murderers, murderers of reputation, base lawyers, corrupt judges, Wooden *vice*-chancellors. He created all kinds of vermin, and destroyed or corrupted the fruit with it; instilled poison into plants and flowers; threw venomous snakes and scorpions amongst them. His Dews were everywhere spreading blights, raising storms, effecting wrecks, breathing out malignant fevers, plagues and diseases. Inflaming devilish lusts, and lighting up the evil eye to blast and wither whatever was happy and good. This state of things was to last for twelve thousand years. The first three thousand years were to be under Ormuzd, almost inclusively; the next six Ormuzd and Ahriman were jointly to occupy; the last three would be given up to Ahriman, and at the end Ormuzd would pronounce the Omnipotent word Honover, by which Ahriman and his hosts would be vanquished. He would then repent; Ormuzd would enter into a solemn contract with him before the Eternal, and he and all his Dews would be forgiven and restored. Hell itself would be reformed, and every part of creation purged of evil and suffering. As for men, all of them, whatever saints they might think themselves, must go into it for a time, but no man would be punished beyond his deserts, and none for ever.

So far, however, from the followers of Zoroaster worshipping only God, very little is heard of the Supreme in his system. Ormuzd is the great object of worship, and from him downwards every good power and spirit, and every object in

creation. There are numerous orizons in which stars, winds, water, woods, animals, fruits, corn, men, and every imaginable thing is done homage to, on the plea that Ormuzd has created them good. There are two powers in his system, which it is not easy to see where they are placed:—the living creative Word, and Mithra. As I have stated, some persons think the Persian triad consisted of Ormuzd, Mithra, and the great mundane Psyche, but it appears rather to consist of the Eternal, the Creative Word, and Ormuzd. But where, then, and who is Mithra? No doubt, the sun was generally regarded as Mithra, but Herodotus (Clio. I. 132) says that it was the Assyrian goddess Myletta, or Venus, called by the Arabians, Alitta, and the Persians, Mitra. If this be the case, we have here again the feminine principle in the Deity.

On the whole, the system of Zoroaster was a pure and sublime system for pagans. Like all other systems it became corrupted and sensualised. Mahommedanism drove it out of Persia in the seventh century, and took its place. Many of the Guebers, or Fire-worshippers, as the Mahommedans called them, fled into India, where they still continue, and in the deserts of Kerman under the name of Parsees.

No system was a more spiritual system. It was introduced by assumed revelation and miracles; it introduced a world of good and bad spirits, and established a firm faith in them. In other words, under other names, it introduced God, Christ, the devil, and all the attendant angels, archangels, thrones, principalities, and powers; guardian angels, and familiar spirits. These same realities lie at the bottom of all systems, however worked up to appear novelties. Mahomed copied many things from the Zend-Avesta, as his journey to heaven, his praying towards the East, his rejection of images, &c.

The end of the great Persian kingdom, which stretched from Greece to India, was attended by miraculous events, and to the last moment the Magi showed their spiritual insight. Alexander, who destroyed this great empire, was foreshown by the prophecies of Daniel; and as we have seen on the authority of Josephus, that as he was warned in a dream

petrate any mischief in Jerusalem, and obeyed the
o he was attended, like Cyrus, by the spiritual
f the Magi.

Alexander of Macedon made his second visit to
when he was three hundred furlongs from the
haldeans sent a deputation of their most famous
enced Magi to warn him on no account to enter
as their art showed him that if he did he would
ie there. They assured him that if he would pass
y, and build the sepulchre of Belus, which the
ad destroyed, the danger would be avoided. He
ch impressed by the statement that he sent many
ds into the city, but himself camped two hundred
om it. But the philosophers, the followers of
s, and others, went out and so ridiculed the
e Magi foretelling events, that he quickly despised
ons whatever, and especially that of the Chaldeans,
ll over the world.

rying his favourite, Hephaestion, a circumstance

went tossing about for some days, so that his life was despaired of. At length the vessel was thrust into a narrow creek overhung with bushes and trees, where his turban or diadem was plucked by a bough off his head, and thrown into the water. A sailor jumping out of the vessel swam for and recovered the diadem, putting it on his own head that he might the more readily regain the ship. The circumstance was regarded by himself and the Chaldeans as ominous, and he was advised to sacrifice to the gods.

When Calanus, the Indian philosopher, ascended his funeral pile, as I have already stated, he announced to Alexander that he would follow him in two days.

At the feast attending the proposed sacrifices, he drank off at a draught a great cup of wine, called the cup of Hercules, gave a great sigh, seemed struck as with a thunderbolt, and was led out to his death-bed. The cup was suspected to have been poisoned by Cassander, the son of Antipater. Thus the great conqueror died, the victim of the shallow wisdom of the materialistic philosophers of the time.

Afterwards, when Antigonus went to Babylon and quarrelled with Seleucus the governor, Seleucus, fearing the fate of Python, made his escape with a party of horse, intending to join Ptolemy in Egypt. The Chaldeans informed Antigonus that it was decreed that if Seleucus got safely away, he would become lord of all Asia, and would kill Antigonus in a battle with him. On this Antigonus sent after Seleucus to intercept him, but in vain, and every particular of the prophecy became verified.

Such was the ancient faith of these great primitive empires. I shall have to show that over the whole region which they once occupied, notwithstanding changes of theologic systems, the present population, as indeed of the whole East, retains the fixed persuasion of spiritual influences on mankind.

# CHAPTER XI.

## IE SUPERNATURAL IN ANCIENT EGYPT.

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um rerum naturas nostram superare scientiam et fallere.
AUGUSTINE, *De Civitate Dei*, lib. xxi. c. 4.

urs, le passé glorieux de l'Égypte, de l'Assyrie, de la Grèce
me n'est qu'une lettre morte pour les savants; les musées,
e chefs-d'œuvre, n'ont de l'attrait que pour les artistes,
des belles formes; mais il y a là plus que de vaines formes;
*é vivante* se déroule devant nos yeux étonnés, lorsque nous
es chefs-d'œuvre animés par le souffle puissant de l'esprit qui
vifié leurs modèles corporels.
LE BARON GULDENSTUBBE, *Pneumatologie Positive*, p. 50.





it is said, spread over various countries like a deluge. Amongst them went Canaanites and Caphtorim of Palestine. They settled in Colchis, Thrace, Phrygia, Sicily, Etruria. Istrus and Diodorus Siculus speak largely of them. These matters were so well known in Egypt, and the very recent civilisation of the Greeks derived from them, that Solon was mortified to hear the priests in Egypt say that the Greeks were but children, and had derived everything from them, as testified by the names of most of their gods, goddesses, men and women; as Cecrops, Ion, Ione, Codrus, Helen, and the like. The Pelasgi were Egyptians, and as Zonaras says, 'All these things came from Chaldea to Egypt, and from hence were derived to the Greeks.'

There is something remarkable in Egypt as connected with the spiritual history of man. It is described in the Bible as the land of darkness and of bondage, and yet as a land famous for its wisdom. The patriarchs, one after another, had to descend into Egypt and to be brought up out of it again. This was the successive case with Abraham, Isaac, and Jacob. Joseph was sold into Egypt and yet had his bones carried up again into the Promised Land. The Israelites were carried as a nation into Egypt, and brought up again in triumph. Christ was carried down into Egypt in accordance with prophecy, which said, 'Out of Egypt have I called my Son.' He was brought up again thence to fulfill His great career, and to free the human race from spiritual bondage and darkness. The French, under Bonaparte, had to descend into Egypt and the English had to go down there in pursuit of them. We are all spiritually sent down into Egypt, into darkness, bondage of soul, gloomy doubt, and despair, till we are called up thence in the footsteps of Christ, the Redeemer, of whom Moses was the type. Yet it is the land of much abstruse wisdom; Moses was learned in it, and it was diffused by pen and the colonies all over the west through Greece, whose philosophy, based on Egypt, we are sedulously taught to this day. The day of redemption from Egypt has not yet come to our schools,

reigns triumphant over Christianity in classic

onder, then, that Egypt was the great mistress of
ilosophies, patent and occult, in the ancient world!
o doubt that the power of Egypt lay in the reten-
ampler portion than other nations of the same
ne original knowledge and power of human nature,
nal period when man still held much of that spi-
voyance and sympathy with the spirit-world which
d before the Fall. 'The ancient wisdom of the
' says Dr. Ennemoser, 'is not a creation of history,
levelopement, as in natural objects; for man is not
on of nature, he is an immediate creation and
od, which resembles him and is perfect in soul and
at ancient natural wisdom of early nations was
ntary, for the original perfection had been lost
orded times. These sealed temples were illumi-
ut a faint ray of that originally pure spirit, a small
d consolation to fallen man; here a few blossoms

xist in and by the high influence which is common to them ll. This is the flame in light, the spirit in language, love n marriage. This belief in the one common spirit of all hings is perceptible in the religious doctrines of the Persians, he Indians, and Egyptians. By these theories it was plain hrough what means man became acquainted with the secrets f nature, futurity and the past; by inspiration and prophecy. That higher, universally common spirit, in which the laws of he change of time, the cause of everything, future as well s present, becomes the connecting medium, through which he souls of those who are separated by time and space ap- roach each other; and the mind, when, in the moments of in- piration, it is sunk into the depths of the spirit of nature, s placed in a spiritual communication with all things, and eceives the power of influencing them. Those portions of nowledge which among us have only been drawn forth singly, fter a long and tedious investigation, are but a small portion f that comprehensive knowledge which antiquity preserved.'

This was the knowledge which lay at the bottom of 'the visdom of Egypt,' and which was preserved with so much ecrecy in the recesses of their temples. Whence came the igher and more spiritual philosophy of Greece? that philo- ophy which in Plato has been matter of astonishment, and as been pronounced to approach to the sublime doctrines of Christianity? It was brought from Egypt by the successive ages of Greece, who went down into Egypt, like the patri- archs, to come up laden with the spoils of the Egyptians — Orpheus, Thales, who was said first to proclaim the immor- ality of the soul in Greece, Pythagoras, and Solon. It was n Egypt that the great lawgiver of Greece was taught hat the Greeks were yet in philosophy but children. And o carefully was this primal knowledge guarded by the Egyptians that Pythagoras is said by Iamblichus to have pent twenty-two years before he could penetrate into the ore of their mysteries. Not all the power of Amasis, the Egyptian King, could induce the priests to reveal this acred knowledge to a stranger, till he had been sent from

temple, and made to undergo severe discipline.
s returned only to fall a martyr to the great psycho-
s that he first poured out upon the astonished
reece. He wandered throughout Greece, in Delos,
in Sparta and Elis; everywhere neglected or re-
as a madman, till he was driven from Samos and
into Italy. There he taught, and, as it is said,
iracles in the different colonies of Magna Grecia,
letapontus, Rhegium, and Agrigentum. But the
of new truth pursued him. At Crotona his
burnt down his school, destroying in the flames
chief disciples. Flying to Metapontus he him-
mpelled to seek refuge in the temple of the Muses,
erished by starvation. This was the penalty of
for introducing spiritualism into Greece. After
ned the way, a long train of good men sought in
fountains of ancient truth, which they clothed in
— Dædalus, Homer, Democritus of Abdera,
uripides, Eudoxus, Herodotus, Solon, and others.

of the princes sent to persuade them, could deliver the man from the popular rage. Of this, Diodorus says, that he was an eye-witness (b. i. c. 6).

The priests seem to have considered their esoteric knowledge as too sacred except for their own caste, and for the use of the state. Amongst the items of this knowledge, however, the paintings on the walls of their temples, as copied by Denon, Montfauçon, and others, show that mesmerism and clairvoyance were well known to them, and that, through these and other ancient knowledges, they derived spirit communications, and practised extensively in their temples the art of healing. As in the Grecian temples afterwards, these practices, derived from Egypt, were in general use. Amongst the paintings in their temples are the figures of priests in the attitude of making mesmeric passes, and others of patients under manipulation, or thrown into the magnetic sleep. Not only were bronze hands found in the temples, with the fingers in the form for manipulating (see Montfauçon), but these were carried in the festivals of Isis. Anubis is seen leaning in the sacred pictures over the bed of the sick, and putting his hand upon them. The patient is variously seen in the sleep, as awaking, and as arising. A French author in the 'Annalen der Magnetisme Animal,' has shown fully the mesmeric nature of these Egyptian representations. 'Magnetism,' he says, 'was daily practised in the temples of Isis, Osiris, and Serapis!' And this is borne out by all the ancient historians who visited Egypt. Diodorus Siculus says, 'The Egyptians declare that Isis has rendered them good services in the healing sciences, through curative methods, which she revealed to them; that now, having become immortal, she takes particular pleasure in the religious services of men, and occupies herself particularly with their health: and that she assists them in dreams, revealing thereby her benevolence. This is proved, not by fable, as among the Greeks, but by authentic facts. In reality, all nations of the earth bear witness to the power of this goddess in regard to the cure of diseases by her influence. In dreams she reveals to those

ering, the most proper remedies for their sickness;
wing exactly her orders, persons have recovered,
the expectation of the world, who have been
all the physicians.'

xactly in accordance with the practice of modern
airvoyance; and it is curious that Herodotus tells
eses, the Egyptian king, descended to the mansion
nd after some stay returned to the light. The
of his return was held sacred as a festival by the
There can be no doubt but this descent of
as in the mesmeric trance. The same processes
nearly all the temples of Egypt. In the temple
at Canopus, Strabo says, 'Great worship is per-
any miracles are done, which the most celebrated
e and practise, while others devote themselves to
sleep.' At Canopus, Serapis was visited by the
sonages with great veneration, and in the interior
ding to the same authorities (Greek historians,
hither, and spoke of what they themselves saw),

animals. That, according to the degree of purity or impurity of life here, they passed into pure or impure animals. That it required three thousand years for a human soul to continue its transmigrations through every species of bird and beast. At the end of that time, if the soul was thoroughly purified, it passed to heaven, and became free of the law of migration, residing with the gods. If not then sufficiently purged, it passed again into bodily forms. According to Herodotus and Clemens Alexandrinus, the following prayer was uttered at Egyptian funerals:—'Deign, ye gods who give life to men, to give a favourable judgement of the soul of the deceased, that it may pass to the eternal gods.'

As we shall see amongst the Greeks, washings, bathings, rubbings, and fumigations, attended the temple cures of Egypt. The incense used, Plutarch, in his treatise on Isis and Osiris, says, was called Kyphi, and consisted of six different ingredients. That in procuring prophetic sleep it was assisted by the music of a lyre, which the Pythagorians used also for the same purpose. It required all these means to reduce the action of the body, and to place the soul free from it, and above it, in uninterrupted rapport with the spirit-world. The Egyptian priests described to Herodotus the descent of King Rhampsinitus into this purely spiritual existence, in which he conversed with the gods.

Amongst the most striking announcements of the oracles, besides those celebrated ones of Jupiter Ammon, in the case of Crœsus and others, we may notice the following as given by the Greek historians. An oracle pronounced that Mycerinus, the son of Cheops, had only six years to live, and, though he remonstrated, he could not get the doom reversed. Sethon, who had been a priest of Vulcan, ascending the throne, was alarmed at the approach of Sennacherib, King of Assyria, and the warrior tribe deserting him, he entered the temple of Vulcan, and implored his aid. The god sent him a vision as he stood before his image, telling him not to fear, for he himself would fight for him. Accordingly, Sethon marched against Sennacherib with a crowd of mechanics and

e; and the night before the battle, a legion of
nvaded the Assyrian camp, and devoured the
bowstrings of the enemy, so that Sethon gained
tory over them.

e death of Sethon, twelve kings reigned in Egypt,
says Herodotus, into so many provinces; but the
unced that he who made a libation from a brazen
temple of Vulcan, would become the sole king.
casion Psammeticus, finding himself without the
en cup when the twelve had to pour libations,
his helmet, stretched it out to receive the wine,
his libation. The rest of the kings, seeing the
lled, instead of hailing him king, banished him
rshes on the sea-coast. Hence he sent to consult
how he should avenge himself of this wrong.
replied that vengeance would come when brass
from the sea. To Psammeticus this appeared a
sponse, but soon afterwards some Ionian and
tes in brass armour landing (a thing never seen

# CHAPTER XII.

## THE SUPERNATURAL IN ANCIENT INDIA AND CHINA.

*Ταράσσει τοὺς ἀνθρώπους οὐ τὰ πράγματα, ἀλλὰ τὰ περὶ τῶν πραγμάτων δόγματα.*—EPICTETUS.

They are not facts which perplex men, but the opinions about these facts.

Oh then, let us daily ask God to form around us an immense void in which we shall see nothing but Him, a profound silence in which we shall hear nothing but Him. Let us beseech Him to raise our souls to an elevation where fear of the judgements of the world shall not reach us; where the world itself shall disappear and sink away beneath! Let us entreat Him to envelope us in His radiance, and inspire us with the holy folly of His gospel, and especially to penetrate our souls with a love to Him that has loved us with a love so intense and dominant, that it would cost us as much to descend from that height to the world, as it has cost us to ascend from the world.

VINET'S *Vital Christianity*, 76.

EXCEPT that the Brahminical and Buddhistic gospels are not literally our gospel, we may use this aspiration of he eloquent Swiss theologian, as expressing the fundamental im and doctrine of the Indian theology of both its great chools. The aim of the religion of Brahma was to raise nen from the thraldom of the senses, and introduce them nto the pure liberty of God. The Vedas, which, with the aws of Menu, are the most ancient sacred books of the Hindoos, as they believe wholly inspired, teach the same octrine as the Platonists, that the soul is enveloped in a ehicle of pure ether, sûkshonas-arîra, a finer body. In his it becomes endowed with self-consciousness, and excited y a host of sensations, which it is the business of buddhi, eason, to command. It is then introduced into the physical

body, and passes through a succession of such bodies, like an actor who assumes a variety of costumes and characters. When it has run this round of transmigrations, it appears before the judge of the dead, Yamas, and, according to its moral condition, is condemned to pass through the different purifying hells, or is translated to the paradise of Indra. When it becomes perfectly pure, it is absorbed into the divine nature, and is in unity with God, but by no means loses in this state its individuality. This is, in fact, the general resurrection into the coming world of light, a doctrine with equal plainness announced by Zoroaster (see Colebrooke's Transactions 32, and Asiatic Researches ix. 290). To attain this state of conquest over the senses, and of unity with the Deity, the various devotees of India, from the most ancient times to the present, have undergone incredible sufferings. The Fakirs and Yogis, who were well known to the Grecks and Romans (see Strabo, in various places, Lucan, Plutarch, Cicero in his Tusculum, Pliny vii. 2, &c.), under the name of Gymnosophists, have, in all ages, from the highest antiquity (see Papi's Letters, Sir William Jones, and all writers on Indian antiquities), like the Egyptian anchorites, devoted themselves to year-long and life-long exposure to attain this highest end of existence. The laws of Menu prescribe minutely such inflictions. 'Let the devotee,' they say, 'push himself backward and forward on the ground, or stand on his toes the whole day, or continually sit down and rise again; let him go into the water at sunrise, noon, and sunset, and bathe; in the hottest season of the year surround himself with five fires, and in the winter stand constantly in a wet garment, and so let him proceed, ever increasing his penances in severity' (Menu, 6, 22). Thus in the Ramayann, they are represented as sitting betwixt fires, lying in winter in cold water, standing on tiptoe, living on dried leaves and water, clad in bark of trees, or as in Sakontala, buried in ant-nests, and their necks involved in prickly creeping plants, and birds'-nests built on their shoulders. Others lie on beds spiked with sharp nails, and

a common penance of the votaries of Siva was to have a hook stuck through the flesh of their backs and were thus twisted up and swung through the air. These terrible penances which were existing, in the time of Alexander of Macedon, as we learn from Megasthenes, have continued to our time. Alexander von Humboldt in Astrachan, saw an Indian Yogi who had continued for fifteen years to sit naked in the portico of the temple, through the severest winters, more like a wild beast than a man, with his hair grown into a mass, and his form shrunk, rigid, and death-like. Though the Vedas strongly condemn suicide, yet we know to what dreadful extent self-immolation has gone, in deaths by drowning in the sacred Ganges, by the followers of Vishnu, by fire by the followers of Siva, flinging themselves under the car of Juggernauth, and by widows burning on the funeral piles of their husbands, until the British put an end to many of these horrors.

But if the Brahminical sects held this great notion of ascending to a union with God by severe sufferings and quellings of the flesh and of all fleshly desires, still more clearly avowed is this the foundation doctrine of Buddhism, but divested of its savagery. It is not necessary here to enter into the vast chaos of religious literature of India, in which the most practical students become involved in as many and as endless mazes as the Christian disputants on free will. I have already noticed the common features of the mythologies of India, Egypt, and Persia, as well as the visible kinship between the Greek and Indian Gods. Full demonstrations of this fact may be seen in Colebrooke's 'Miscellaneous Essays,' and in Paterson's 'Origin of the Hindu Religion;' in the eighth volume of the 'Asiatic Researches,' in Stevenson's Translation of the Sanhita of the Sama Veda, &c.

A very curious circumstance in the Roman mythology, shows how Indian gods have travelled westward. The Anna Perenna of the Romans, celebrated by Ovid, and to whom festivals were held on the banks of the Numicius

iber, and who was fabled to be the sister of Dido,
turned into a nymph, has been shown by Mr.
in his treatise on the Hindu religion, to be no
Aṅna Púrna Dévi, the Hindu goddess of abun-
mmonius, the founder of the Neo-Platonic school
lria, confessedly borrowed his idea of the Yoga, or
sing to the Deity by contemplation and mortifica-
body, from the Brahmins.

Egypt and Persia alike, have their three chief
olvable into the attributes of one Supreme Creator;
larly honour the cow; their theories of the cos-
ve the same features as we see in the Puranas:
eteriorated amongst the common people into a
gods; the Indian Pantheon containing, it is said,
nan three hundred and thirty million deities. Like
ian and Greek mythologies, the Indian has its
in the Deity (see preface to Professor Wilson's
of the Vishnu Puráṅa, p. lxi), it has its lesser
spirits appearing in human form, and being

to have emitted from his body an illusory form, Buddha, who went to the earth and taught both Daityas and men to condemn the Vedas, or the sacred books of the Brahmins. In this the destruction of all such heretics is denounced, and all men are warned to avoid them. This is precisely what Buddha did, and hence the mortal enmity of the Brahmins to his followers.

Not only Vishnu, but the followers of Buddha, the seventh incarnation of Vishnu, deified men, have, according to the Buddhist books, become repeatedly incarnated for the same purposes, and are called Bodhisattvas. But not only do spirits thus, according to the ancient Indian creeds, descend to associate with men; they appeared and still appear in a variety of ways. They are sent down in thousands as the agents of the Trimurtis, or three great gods. Some are guardian angels of individuals, of cities, Kshetrapâla, of villages, Gramadevata; others are haunting spirits of the night, of woods, caves, and solitary glens. These, on the fall of the giants, the Asuras, who rose against the gods, first learned that they were mortal, and became eager for the preparation of the Amrita, or liquor of immortality, which, if they once quaffed, they lived for ever. The demi-gods, like the demi-gods of Greece, were mortal. As the spirits of different degrees pass to and fro amongst men, they surround themselves with an ethereal veil, as Maya and the nymphs, and are thus invisible to mortals. Their eyes are brilliant as stars, and they never wink, as was said to be the case with the Egyptian gods. They wear garlands which never wither, and the astral gods beaming circles of light. The goddesses wear garments rich with the most delicious perfumes; all the gods have some Vahan, or attendant animal: some of them are benignant, others terrible and vengeful: their motion is swift, and they travel on chariots and ships. They carry each a weapon or a flower in their hand, and everyone has a tree or flower sacred to him or her. Everything in nature is, moreover, quickened with a portion of the Divine Spirit.

ighth avatara, Vishnu seems to have incorporated
lf the other two gods; for, in the Bhagavadgita,
on this occasion, to have appeared as Krishna, the
ne Lord of life, the Creator of the world, its
and destroyer. Greater than Brahma, he was
he Sun, Siva, Indra, Jagannátha, in short, the
who, through the mystic word Om, demands all
By the very drawing together of his brows, it
ne could create millions of gods and goddesses, in
ety of form, rank, and character.
th avatara of Vishnu took place in the person of
Into the enormous labyrinth of Buddhist litera-
Buddhist points of dispute, it is not requisite here
My business with Buddhism is only as it exists, a
spiritual system. There would appear to have
rous Buddhas. M. Burnouf, in his 'Introduction
e du Buddhisme Indien,' says that the last Buddha
venth; but if we are to judge of the various dates
o the appearance of Buddhas, there must have

by Clemens of Alexandria. Clemens says in another place, his followers regarded 'Butta' as God. In Herodotus's account of Alexander's expedition to India, the two great sects of India are named as Brahmins and Garmans. These latter, called by themselves in the early ages Samanaer, or Ever-the-same, were unquestionably the Buddhists, from being called also the Abstinents. Arrian mentions a Buddha, or *Βουδύας*, as the son of King Spatembas at the time of Alexander's invasion of India.

The doctrines of Buddha were of the most pure and humane kind. He at once denounced the castes of Brahminism as inimical to the freedom and progress of the human race: he protested against all sacrifices of living things, whether of man or beast; against self-immolation; against eating or injuring animals of any kind, even the smallest things. To such a length have some sects of his followers carried this doctrine, that they wear a piece of muslin over their mouths, lest insects should be inhaled by the breath and destroyed; and they carry a soft brush with them to brush away insects from the ground before they seat themselves upon it. Buddha rejected the Vedas and Puránas as having no claim to authority, or as sanctioning the unholy practice of living sacrifices. This, and the high claims of his followers, for in the Sûtras he is represented as enunciating his doctrines in the presence of gods and men, brought down the fury of the Brahmins on the Buddhists, who were persecuted till they were driven out of Hindustan Proper, but only to spread over the country beyond the Ganges, over Nepaul, Birmah, Affghanistan, Thibet, Mongolia, China, Ceylon, Japan, and other countries. Hassel calculates that the relative followers of different religions in the world are:—

| | |
|---|---|
| Christians of all denominations . . . | 120 millions |
| Jews, nearly . . . . . | 4 „ |
| Mahommedans . . . . . | 250 „ |
| Brahmins . . . . . | 111 „ |
| Buddhists . . . . . | 315 „ |

So that there are of the two Indian sects 426 millions—a

vast family of spiritualists! But there are some millions of other religious sects in India alone, as the Jaines and others, who are equally believers in the incarnations and other spiritual processes. The Brahminic and other devotees believe that on reaching the divine unity, they become lords of the elements, and capable of working miracles. Apollonius of Tyana travelled to India to obtain initiation into the Indian philosophy and theurgy. He was no sooner introduced to the chief Brahmin than he was thus addressed by him:—'It is the custom of others to enquire of those who visit them, who they are, and for what purpose they come; but with us the first evidence of wisdom is, that we are not ignorant of those who come to us.' And he immediately informed Apollonius who he was, of both his father's and mother's families; what he did at Aegae; how Damis came to accompany him on his great journey, of all that had happened on the way, what they had talked of, and what they had heard. He related the whole as fluently and perfectly as if he had been their companion the whole way. Apollonius became duly initiated, and on his return astonished all Greece by his theurgic power. He informs us that the sages of India had the power of understanding and speaking the languages of those who came to them from the most distant countries.

'I have seen,' said Apollonius, 'the Brahmins of India dwelling on the earth and not on the earth; living fortified without fortifications, possessing nothing and yet everything.' Damis, who accompanied him, thus explained this. The Brahmins sleep upon the ground, but the earth furnishes them a grassy couch of whatever plants they desire. He says he had seen them *elevated two cubits above the surface of the earth, walk in the air*—not for the purpose of display, which was quite foreign to the character of the men, but because whatever they did, elevated in common with the sun above the earth, would be more acceptable to that deity. Having bathed, they formed a choral circle, having Iarchus for their Coryphæus, and striking the earth with their divining

rods, it rose up, no otherwise than does the sea, under the power of the wind, and caused them to ascend in the air. Meanwhile they continued to chant a hymn, not unlike a pæan of Sophocles which is sung at Athens in honour of Æsculapius.—Philostratus, Vita Apollon. Tyanens., l. iii. c. 15, 17. Diodorus Siculus says that the Brahmins of his time foretold future events, and if these did not occur they were for ever after treated with contempt: b. ii. c. iii.

Here are then marvellous things, which have been set down as mere fables, and which all of us a few years ago would have treated such. But all these, the intuitive knowledge by mediums of your secret thoughts, and of your very history—see 'Life of Zschokke:' the power of their understanding other languages—see the 'Letters of Judge Edmonds,' and the fact of being elevated into the air—see the accounts of Mr. Home and of the whole Catholic Church, corroborated by numerous living witnesses of most perfect reliability,—are fully supported by recent phenomena.

Colquhoun, in his 'History of Magic, Witchcraft,' &c., says very truly, that all those things which were regarded by the modern world as empty mystical fables, have been demonstrated by physiology and a careful comparison with recent phenomena to accord perfectly with fact; that the visions and ecstatics of the Greek, Egyptian, Indian, and other temples are in strict analogy with modern clairvoyance, &c.; that the most striking parallels to the last phenomena have been adduced by Bernier, Colebrooke, Passavant, Schlegel, Windischmann, and other enquirers into the knowledge, habits, and literature of the Hindoos; that the revelations obtained by the Indian seers, whilst they held themselves to be in immediate communion with the Deity Himself, related to the origin, nature, connection, and destiny of all things, and to the rank and condition of spirits and souls of men, both in this world and in that to come. According to Colebrooke, the spirit, so long as the doors or senses of the body are open, has no essential personality, for the senses are divided and act separately; but so soon as these are closed the

soul retires to the cardiac region, there awakes, and its faculties become one common sense, which perceives and converses with Deity. In this state the body is totally insensible to pain.

To reach this state the Indians made use of what they called the Soma drink, prepared partly from the *Asclepias acida*, or *Cyanchum viminale*, which was said to promote clairvoyance, and thus unite the soul to Brahma. In ancient times it was taken as a holy act, a species of sacrament; and the victims in human sacrifices were treated to it under magical ceremonies and incantations. All sects, the Brahminists, the Buddhists, the Jaines, believe alike in and strive after the liberation of the soul from the tyranny of the senses. They seek by asceticism and abstraction to reach that heavenly state of the Nirvana or Anandâ, in which, according to the sixth book of the laws of Manu, it possesses happiness in this world, and eternal beatitude in the other. Being enfranchised from all mundane affections, and insensible to all opposing conditions, such as honour and dishonour, it is absorbed for ever into Brahma.

It is not the business of this work to defend either Brahminism or Buddhism from the common charges that this final absorption of the soul into the Deity is atheism, and is annihilation. No systems more positively and persistently proclaim theism than these, and, as I have before observed, it implies no more than Christ's doctrine, when He says that He lives in the Father and the Father in Him, and that the true disciples shall live both in the Father and Him. And of the apostle, that when Christ has put all things under His feet He will surrender the kingdom to the Father, and God shall be all in all. Even in this low and embryo condition we are said in God 'to live and move and have our being;' how much more so in a state freed from all sin and death, and exalted into harmony with that Divine nature which pervades all space and all eternity, made 'perfect as He is perfect?'

For many astonishing evidences of the supernatural in

Buddhism in Thibet, the reader may refer to M. Huc. The Grand Lama is there considered a perpetual incarnation; the spirit of the Bodhisattva of Sakyamuni passing out of one body by what is called death, and entering another by birth, of which the priests receive spiritual intimation, and fetch the reincarnated Lama often from very distant and obscure places. Perhaps no pagan religion ever approached so near Christianity in its benignant spirit and doctrines as that of Buddha; certainly no other church of any kind ever approached so near to the Catholic Church in its ritual and ceremonial. It has its splendid hierarchy and ecclesiastical constitution. It has its towers with rings of bells, and its bells in the process of worship. It has the tonsure of priests and swarming monasteries in Thibet to such a degree that the monks and priests are said to make nearly half the population. In Birmah and Japan are found Buddhist convents for women. The priests have splendid yellow robes and pointed Armenian caps. They carry in processions, for they have religious processions like the Catholics, a sort of crosier, and the crook is carved with the arms of the nation, as in Ceylon and Birmah, or painted in bright colours. The Buddhists have their rosaries, and tell their beads as zealously as Catholics. But the Buddhists have carried still farther than the Catholics their prayer system. In India parrots were formerly taught to repeat prayers, to save the people the trouble; but in many Buddhist countries they inscribe prayers on weathercocks, so that they may be always in motion. They have also machines for winding off prayers in the rosary style, and these stand in the vestibules of temples, furnished with bells, so that the people passing in or out can have a prayer or two told off easily. M. Huc says the Thibetians have improved on this, and people carry about little prayer wheels, which they keep in motion, and thus as they walk tell off great numbers of prayers; and, most ingenious of all, they place these little wheels in running streams, so that they are incessantly working off prayers for their possessors. How many

ongst us, that never spring from a deeper source
ps, might thus much more easily be consigned to

ldhist priests are bound, like Catholic ones, to celi-
uite as easily, as they, like Catholic priests in many
are allowed housekeepers, around whom, unac-
families spring up, and are styled nephews and
he Buddhists have their penances and abstinences,
images and begging duties. In Birmah the
onks go through the streets in a subdued style,
one hand their staff, in the other an earthen
ich is a painting of Buddha. This pot the pious
fill with victuals, which are carried to the monas-
after the monks are fed, the remains are distri-
he poor. On their religious pilgrimages they
e Catholics, hymns. Their festival days are four
onth, besides many other sacred days, on which
h their banners and resounding music, especially
long trumpets, the priests in their yellow or

Shang-ti, or the Supreme Being, an act of devotion now very rarely performed.' Seeing the frivolity of the people, and that it was necessary to have some public recognition of religion, the Chinese legislators set up a religion of the state, and the rulers of the country assumed the office of its priests themselves. In this religion was introduced the worship of a host of spirits, demons, gods, and invisible powers. The spirits, presiding over every part of nature, had their recognition, and temples were built to them. The people also erected altars to their parents, and placed them close to the tablets of their ancestors. The objects of worship became innumerable; heaven, earth, and every imaginable thing, had their pervading spirits. The ancestors of the reigning family were regularly deified, and the ancestral spirits, adored in all ancient nations, had no such honour paid them as in China. Great annual and national festivals were instituted, in which the Emperor and all his officers of state appeared in full costume, the sacrifices being offered by the Emperor himself or his deputies.

Such seems to have been the spiritual condition of China till about the year 604 before Christ, when there appeared a great religious reformer, Lao-tse. He found the Chinese grown very corrupt and worldly, caring little for anything but the prosecution of their worldly affairs. Yet there was an outline of spiritual faith left, and there were solitary sages who endeavoured in vain to keep alive its doctrines. They taught that the souls of illustrious men presided in the invisible world as lords and governors, under the name of Heën, or sages. That spirits not perfectly pure occupied the region betwixt heaven and earth—the same middle realm as the Hebrew Scheol and Greek Hades, and these appeared as genii, elfs, hobgoblins, &c., under the name of Seën, hovering about graves, mountains, and dark recesses —the idea of Plato. That the souls of the wicked became kwei, or demons, and descended to hell, or haunted the earth, bent on mischief. Lao-tse placed himself at the head of these solitary teachers, and professing to have ascended to the

orld, and to have lived amongst the Seën, he
to teach them a purer and truer faith. He found
le to draw to him the mass of the worldly Chinese,
uted by them, and retired to the solitude of the
ass his life in religious contemplation. Yet his
by degrees, prevailed, and became the Taou
e Taou resembling the Logos of the Platonists.
ft behind him a work called Taou-tih-king, con-
religious philosophy. So far as we can see into
of Lao-tse, it very much resembles that of Buddha,
power, by prayer and self-denial, of raising the
ts carnal bondage into a divine unity. There is
ognition of a fall from a better state, and that,
nding that fall, God has not abandoned man, but
eeking to restore him. Lao-tse teaches that the
religious truths have been brought down to men
messengers. That this had been the case more
of old than in his time, when only the faint traces
ent illumination remained. He taught that the

antiquity. He was quickly followed by Kong-fu-tse, or Confucius, who appeared B.C. 552, when Lao-tse was growing old. He was of the royal house of Schang. His system was very different to that of Lao-tse. It was rather one of morals than of metaphysics. He deplored the degeneracy and demoralisation of his countrymen, and endeavoured to call them back to the ancient simplicity, without withdrawing them from active life. He taught that it was necessary for men to fulfil their social and natural duties, to honour their parents, to be truthful in daily affairs, to be faithful to their friends, and, above all, to pay obedience to the government, and pay duly their taxes. His system was one of almost slavish obedience. Yet he did not fail to teach also that there remained in the heart a seed of the celestial nature, an inner light which must be followed, and which would teach men to subdue their passions, and attain to a temper of peace and cheerfulness. These doctrines he left in his book, the Kings, consisting of speeches, proverbs, songs, and a history which has since been continued.

His writings appear to be the essence of the ancient traditions; in fact, he says in the Lun-Yu, book i. c. 7, § 19, 'I am a man who has loved the ancients, and who has made every effort to acquire their knowledges.' Amongst these ancient traditions is that of the fall of man, and the fall of the angels. The first of the angelic rebels, according to him, was Tschi-Yeu; and the flags which the Chinese use still to drive away evil spirits are called the flags of Tschi-Yeu. Another of the ancient traditions is that of the preexistence of the soul. All the universe, according to these traditions, constitutes but one family, the heaven, the earth, the world of pure spirits, the spirits of the dead, and the whole order of nature forms but one empire, governed by the eternal reason of Schang-ti. They taught that the visible world is in constant *rapport* with the invisible: both good and evil spirits surround us, nay, are within us. They watch our tendencies, and if we give way to evil, the evil spirits rush in, push the good ones aside, and become strong

over us, by their affinity to our condition. So, on the other hand, evil spirits retire from good men, and good ones take their place. They are cognisant of our most inmost thoughts and recount them in heaven. The household spirits, or penates, record all our actions, and deliver in their account to heaven on the last day of every moon. Apparitions were extremely frequent, according to tradition, in the early times, and good and great men were taught of God in dreams. Confucius complains in one place in the Lun-Yu, that he had not, for a long time, seen God in a dream.

Such were the doctrines of the olden time, which Confucius sought to revive, and which bear unmistakeable traces of the primal knowledge. His followers, according to Hang, formed a sect which reminds us of the Hebrew prophets. They fought against the spirit of the times with fiery energy, but not against the sluggishness and the passive spirit of the Chinese. To remove that, would require even more than the high inspiration of the Hebrews. Yet all the writings of Lao-tse and Confucius represent the ancient faith of China as thoroughly spiritualistic. As we have just seen, they believed themselves not only surrounded by legions of spirits good and bad, but, in strict accord with the Jewish faith, possessed by them. They not only influenced them, but appeared visibly to them. Kircher, and the other early missionaries, relate, that though this faith had degenerated into something more like demonology than anything divine, it still existed in all its strength. That from the earliest times sickness had been cured by the laying on of hands, by breathing on the affected spot, and by other like means. Osbeck and Torceno, in their journey to the East Indies and China in 1765, declare that it had always been customary among the Chinese to strengthen weak, sickly, and exhausted persons, by means of a gentle pressure of the hands on various parts of the body. Thus the ancient Chinese, like the ancient Hindoos, Egyptians, Persians, Chaldeans, Greeks and Romans, were not only familiar with spiritual phenomena, but with those magnetic phenomena

which are always in connection with these, and occupy, as it were, the vestibule of the spiritual world.

Gutzlaff and other travellers assure us that all the ancient notions regarding spirit life have come down to the present day amongst the Chinese. Though no nation has less sublime views of religion, they not only confidently believe in a populous spirit world around them, but hold daily intercourse with it, and that whether Taouists, Buddhists, or any other of the numerous and populous sects of China. As we shall see in a following chapter, they place tablets in their temples on which they inscribe messages to their ancestors, and inform them of everything which happens to them. In every temple the apparatus for divination is always kept in readiness: and though the law severely prohibits sorcery and magic, and interdicts the publication of wicked and corrupting books, Dr. Macgowan informs us that these go on daily and hourly. Such was antiquity everywhere, east and west, north and south; for, in the words of Sophocles, quoted elsewhere: —

> This is not a matter of to-day,
> Or yesterday, but hath been from all time;
> And none hath told us whence it came or how.

The how and the whence had not, indeed, come to Sophocles or the Greeks, but they came in the Gospel. In the words of Dean Trench, in his 'Unconscious Prophecies of Heathendom,' 'We say that the Divine ideas which had wandered up and down the world, till oftentimes they had well-nigh forgotten themselves and their origin, did at length clothe themselves in flesh and blood. They became incarnate with the incarnation of the Son of God. In His life and person the idea and the fact at length kissed each other, and were henceforward wedded for ever.'

# CHAPTER XIII.

## UPERNATURAL IN ANCIENT SCANDINAVIA.

Oss mano Æsir bioda
Er'at sytandi daudi.

All must the Asar call,
And without grief I go.

DEATH SONG OF RAGNAR LODBROK.

H ancient Scandinavia lay in northern Europe,
thology and faith were those of the Eastern world.

words of the Edda, of that still greater God whom no one dared to name' (p. 29).

'Our Northern people are a people of Eastern origin. Odin and his Asar declared themselves to be from the great Svithiod, a country which appears to have been the present Circassia, lying between the Black and Caspian Seas. They brought with them Eastern customs—those of burning their dead and burying them under mounds, such as are yet to be seen on the plains of Persia and Tartary. They practised polygamy, and always looked back with patriot affection to the great Svithiod, to the primitive district of Asgård, and the city of Gudahem, or home of the gods. But, more than all, in their religious creed, they transferred the faith of Persia, India, and Greece, to the snowy mountains of Scandinavia, and there modified it so as to give it a most distinct air of originality, without destroying those primal features which marked their kinship to the East. The Asar and the giants were in constant hostility, like the gods of Greece and the Titans. They had their three principal deities Odin, Thor, and Loke, the latter the evil principle, the Pluto of the Greeks, the Ahriman of the Persians, the Siva of the Hindoos. They had their gods of thunder, of war, of eloquence, and of the sea. They had the actual Venus of the Tanais, the great deity of the Persians, the very name Vanadis suggesting that of the Hellenic Venus. They had in Balder the Vishnu or the Krishnu of India, and a more beautiful Pan. The gods of Scandinavia are actually described as sitting on Idavalla, or Mount Ida; and Odin, Thor, and Loke, like Jupiter, Mercury, and Mars of Greece, make excursions among mankind, indulge in singular love adventures, and place themselves often in circumstances that are anything but consistent with the dignity of great deities. You have the strife of light and darkness in Balder and Höder, as in Ormuzd and Ahriman; you have a tripart divinity, the Jove, Neptune, and Pluto of Greece, the Brahma, Vishnu, and Siva of India, in Odin, Thor, and Loke. Instead of the bull Apis, or the ox Abudad, we have

udumbla; instead of genii, nymphs, dryads, and
e have elves, dwarfs, and trollquinna. All the
ature are shadowed forth in the various deities of
systems; and there is a great and sublime deity,
ll semi-human deities, that stands in greater prox-
an, and then comes a final fire, Regnarök, like
Persians, and the grand mundane catastrophe of
an creed. Through the whole, indeed, we trace
traditions of the primitive world; the Adam and
and Embla, the Meshia and Meshiane of Persia;
tes are there in the Nornor; the Dog of Hell, and
Life. That tree in the Scandinavian mythology
l, through the grand imagination of poet-priests of
ges, a magnificence which is without a parallel;
s Asgård, its Midgård, and its Nifelhem, its rocky
ne Rimthursur, or giants of frost, and all its light
of darkness, its giants mighty in magic, its dwarfs
metallurgy, its Valkyrior, and its heroes, descended
ods, and armed with omnipotent runes, it pos-

prior to creation, is spoken of, follows:—'*There was neither day, nor night, nor sky, nor earth*, nor darkness, nor light, nor any other thing, save only one incomprehensible by intellect, or that which is Brahma and Puman (spirit) and Pradhána (matter),' p. 12.

In the opening of the book of the Edda, called 'Völuspá,' is this stanza:—

It was time's morning,
When Ymer lived,
There was no sand, no sea,
No cooling billows;
Earth there was none,
No lofty heaven;
Only the gulf of Ginunga,
But no grass.

Thus in Greece, in India, and in Scandinavia, we have ancient bards and sages chanting in almost the identical words the ante-creation period.

Amongst the peculiar features of the Scandinavian mythology are the Valor, or prophetesses. The 'Völuspá' is the prophecy of Vala, one of the greatest of these mysterious women. They are parallels of the Pythonesses of Greece, of the Alrunes of the Germans, but they do not come so distinctly before us as either of these classes. They were the northern Sibyls, but still more mysterious and indistinct. Amid the bright sunshine of a far-off time, surrounded by the densest shadows of forgotten ages, these Valor, or prophetesses, seated somewhere unseen in that marvellous heaven, pour forth an awful song of the birth of gods and the destinies of men. As Ulysses and Æneas descended to the Shades to seek counsel from Tiresias or other long-past seer, so Odin descended to consult the Vala. The scene, though thoroughly un-Scandinavianised, is familiar to English readers by Gray's 'Descent of Odin.' Odin calls the prophetess from her tomb, not from the host of spirits; and how long she had been there may be imagined by her words:—

I was snowed over with snows,
And beaten with rains;
And drenched with the dews;
Dead have I long been.

class of gifted women in the Scandinavian my-
e the Valkyrior, who were endowed with the
ight, and appointed by Odin to select those who
in battle. They were a sort of martial fates;
ere mortal, but possessed of wonderful powers of
nich they exercised through runes, or spells,
the rune characters of the north. Brynhilda ex-
ne Brynilda Quida, or song, all the various runes
Drink-runes to retain love; runes of Free-
g power to rescue others; Storm-runes to raise
Flesh-runes to cure wounds or sickness; Speech-
nspire eloquence; Mind-runes to confer spiritual
The Scandinavians had belief in every kind of
ike Circe, they could turn men into other shapes,
the flying spear in battle, put out fires, arrest
even in mid-air by superior spells, and those
f it by singing behind their shields on the battle-
ensure victory to their fellow warriors. Völund,
whence the Wayland Smith of tradition, meaning

and soon after his departure the meals, as they were placed on the table, were thrown off, the dried fish suspended from the ceiling was flung about. After that Thorodd and his sailors appeared all dripping with wet, having been drowned in a storm at sea, and every night came and seated themselves round the fire. The clergy, having tried in vain to dislodge the ghosts, they were regularly cited to appear in court, which citation they obeyed, and, having a judgement of ejectment pronounced against them, they submitted to it, and withdrew, Thorodd saying to his followers, 'We have no longer a peaceful dwelling here, therefore we will remove.' And no further was heard or seen of them.

In one of these Sagas, the story of Burnt Njal, translated recently by Dr. Dasent, the English reader may find abundant evidences of the faith of the Icelanders in the supernatural. They are represented to have the clearest presentiment of coming events, and in all the Sagas are impressed truly with the approach of the future. In the Eyrbyggja Saga, just quoted, Geirrida, a seeress, says to Gunlaugar, 'Thou shalt not depart to-night, evil spirits are abroad;' but he disregarded the warning, and paid the penalty of his obstinacy.

The Berserkir class in Scandinavia was a very extraordinary one. They were warriors on whom came periodically fits of inspiration, under the influence of which they put forth supernatural strength. In their paroxysms they flung off their clothes, whence the name 'bare-sarks,' or men in their shirts, and appeared in a state of frenzy, performing in it acts of most amazing valour. After the introduction of Christianity miracles are represented to have taken place, and various examples of these are recorded as performed through King Olaf Haraldsson the saint. And this may suffice for the spiritualism of ancient Scandinavia. The period, for the most part, lies beyond that of historic proof, but we may accept it as demonstrating its firm exercise of the universal faith of antiquity — a faith which could not have maintained itself for vast ages without substantial facts to feed upon.

nous evidences of the same supernaturalism in the
ns of Europe in the same ancient times might be
Druidism was essentially spiritual.
ponius, Pliny, Vopiscus, Tacitus, and in Grimm's
Mythology, we are assured that the Druids in Gaul
n, as well as the Alrunes, their prophetesses, pre-
ure events, and cured diseases. Pomponius says
coast of Brittany in the island of Sena, was an
ided over by nine virgin priestesses, called Galli-
possessed these supernatural powers.
uids had that firm opinion of the reality of the
rld that they would lend money on the condition
uld be repaid in that world, if not in coin, in what
of equivalent value.

# CHAPTER XIV.

## THE SUPERNATURAL IN ANCIENT GREECE.

'There are two kinds of men. One of these, through *aptitude*, will receive the illuminations of divinity, and the other, through *inaptitude*, will subject himself to the power of avenging demons.'
PLATO, *Republic*, b. x.

'One Supreme Providence governs the world; and genii participate with him in its administration. To these genii have been given amongst different people, different names and different honour.'
PLUTARCH, in *Isis and Osiris*.

'Spiritual forces move the visible world.'
EMPEDOCLES, *Carmina*, v. 11–15.

'Souls are the motive forces of the universe, according to Thales.'
DIOG. LAERT. i. 14.

'All these invisible beings are as substantial as the material beings.'
ARISTOTLE'S *Physics*, iv. 2, 3.

'Spirits announce to man secret things and foretel the future.'
PYTHAGORAS in DIOG. LAERT. viii. 32.

'The demons direct man often in the quality of guardian spirits, in all his actions, as witness the demon of Socrates.' PLATO, *Apol.* p. 31, 40.

'Our discoveries in the domain of the occult sciences are very imperfect, because they are made merely at the portal of our senses, but little as we know of them they are of the more value, because those studies have reference to divine things.' ARISTOTLE, *De Cœlo*, ii. 12.

NO people ever possessed more of that aptitude for spiritual receptivity, of which Plato speaks, than his own nation, he Greeks. They had not the same magnificent opportunities for insight into the invisible world as the Hebrews ad, but they made a bold and honest use of the primal rays of nowledge left amongst them, and of the teachings of the

Egyptian sacred philosophers. Undeterred by the scepticism of a small sect amongst them, those who were cursed with the inaptitude so happily pointed out by Plato, their great men, heroes, statesmen, philosophers, poets, artists, and historians, all accepted the invisible realities of nature as fully as the visible. They knew that gods and presiding spirits existed, because they saw a grand and universal providence at work in the world, and because they themselves, opening their souls to spiritual life, saw and heard in their temples the most unequivocal evidences of unseen beings, who saw not only what was, but what was to be.

It was this heroic recognition of the spiritual which endowed them with such sublime ideas of art, which presented beauty, grace, and truth to them from an inner and higher sphere; which filled their temples with sculptured forms of such divinity of presence, that the world yet worships them æsthetically, and which in philosophy guided Socrates, Plato, and Aristotle by different processes to psychologic truths, which astonish the children of a more open revelation. The enquiries of their philosophers into the nature of soul and of the essence of higher beings, are most interesting, because they are at once so surrounded by difficulties, and yet are attended by such flashes of supernal radiance.

Empedocles, like his master Pythagoras, asserted that souls were immortal and preexistent, and were real entities distinct from the body in which they may for a time be enveloped. So says Euripides, in Chrysippus, that nothing dies or utterly perishes, but that vital things only change their dress. So Plato, in Phædo, the living are made out of the dead, as the dead are out of the living: that is, that those whom we call dead, those in the invisible world, are the only really living souls. So Aristotle, though seeming in some parts of his writings to believe only in the passive mind as in some degree material, yet at the same time asserts that the active mind or intellect is incorporeal and immortal, *οὐδὲ γὰρ αὐτοῦ τῇ ἐνεργείᾳ κοινωνεῖ σωματικὴ ἐνέργεια.* (De Generat. et Corrupt. lib. ii.) The Stoics thought the





niverse made of matter, and to be some sort of a great nimal that lived because there was nothing else to interfere ith it; and the Atomical atheists, that everything was a ongenies of atoms, because matter could be separated into articles, and that, therefore, there could be no indivisible ncorporeal being. Some of the Greeks assert Thales to e the first amongst them who declared the immortality of he soul; on the other hand, Aristotle thinks him the ounder of atheism, because he declared that all things came ut of the water, omitting to add that Thales also asserted a rimal mind operating upon the waters, much as the Mosaic heory does the Spirit brooding over the waters.

In contending with all these old atheists, or materialists, he Hylopathians, or believers in ὕλη and the πάθη τῆς ὕλης, natter, and the qualities of matter, as Anaximander, and is Ionic disciples down to Anaxagoras, then the Atomic, r followers of Democritus and Leucippus, the Hylozoic, or tratonical, from Strato, who believed that all particles of atter had a certain life in themselves, which moulded them ccessively into spheres and animal forms, called afterwards plastic theory, and revived again to-day as the developent theory of Darwin and others,—Plato had to bring ward a mass of ideas which astonish us, as so nearly apching to the ideas of revelation. Anaxagoras cut short Ionic philosophers or Hylopathians, by introducing mind e presiding principle of the universe; but Plato produced mind in a threefold form, which, though in its details it ot perfectly accord with the Christian Trinity, yet was ing by its nearness. There is another curious fact in heories of Anaximander, namely, that men were first ated in the bellies of fishes, or other animals—most pro- a stray tradition of the abode of Jonah in the fish's

totle laughs at the Hylozoists for supposing that any principle of matter can of itself fashion so extraordinary ultiform a world as this, by saying that it is just arpenter, joiner, or carver, were to give this account

lding of a house, namely, that their axes, planes, happened to fall so and so upon the timber, here and there, and therefore it was hollow in one plain in another, and the like; and so the whole issue in such a form! (de Part. An. lib. i. c. 1.) tetus shows us that these old atheists and ma- re precisely the same genus of animals which ongst us to-day. He says if any man will oppose ct the most evident truths ἄν τις ἐνιστῆναι πρὸς τὰ ῆ, &c., it will not be easy to find arguments with onvince him. And this not from any inability in r, nor from strength of wit in the denier, but n a certain disease or dead insensibility in the man He says such men have a double ἀπονέκρωσις, or s, mortification, or petrifaction, of the soul. Such e says, is not to be disputed with any more than pse. And he asks ποῖον αὐτῷ πῦρ ἢ ποῖον σίδηρον &c. What sword or what fire can one bring, by slashing, to cut down through the thick hide of

fancies with realities, asserting that sense is the only ground of certainty. On this Dr. Cudworth pertinently observes that 'if prudent and intelligent people may be so frequently mistaken in confounding their own dreams and fancies with sensations, how can there be any certainty of knowledge at all from sense? However, they here derogate so much both from sense and from human testimonies, that if the like were done in other cases, it would plainly overthrow all human life.' (Vol. ii. p. 114.)

Other atheists, seeing the folly of utterly denying the numerous testimonies of the most complete kind of apparitions, chose to explain them as the work of imagination, as if imagination, says Cudworth, could create not only fancies but realities. They were afraid that if they admitted apparitions, they must admit a God too: and there is nothing too absurd, he observes, for them to suppose, in order to keep out the existence of a God. But Democritus, to escape both difficulties, asserted them to be a kind of permanent beings, independent of the imagination, and superior to men, which he called *εἰδωλά* or images, but not having souls. Sextus the philosopher, said that Democritus thought some of them were of an evil and others of a good nature, of great longevity, capable of foretelling future events, but not immortal. He, therefore, argued that a God could not be assumed from their existence, though he was much blamed by the atheists for such an admission as that they existed at all.

The existence of apparitions, however, led the Greeks, as well as the Fathers of the Church after them, to speculate greatly on the nature of departed spirits; and most of them came to the conclusion that the soul was a pure spiritual essence, but that it had during its abode in the body also an inner and more refined but not purely spiritual body. They had from Plato downwards a difficulty in imagining spirit a substance perfectly palpable to other spirits, but imperceptible to the physical senses. They could not reach to the height which St. Paul did at once by revelation, that 'there is a natural body and there is a spiritual body,' and they,

magined the vehicle of the soul, as Plato called it,
till of matter, but of a subtle and permanent kind.
the Demiurgus placed the soul in a chariot, or
ehicle, and from an expression in his Epinomis,
l after death that we should not have the variety
nat now we have, but one uniform body, and lead
fe. Aristotle also, in his Metaphysics, says that
here is but one sense and sensorium, meaning this
ubtle, airy body, which Proclus, commenting on
næus, seems to think lucid, splendid, and sufficient
ngs. The Alexandrians or Neo-Platonists con-
this inner, subtle body, and some of them assumed
ic idea, that there were two inner bodies, one
ier and grosser than the other, and that the grosser
e evolved and left behind in Hades, as the purified
ced nearer to the Deity. Plotinus, Porphyry,
s, Hierocles, and others, all held this idea of the
l, or spirituous body, not spiritual in the scrip-
; though they differed amongst themselves as to

character. Suidas, Isidore, Pletho, on the Chaldaic oracles, and many others, held this doctrine; but Origen strongly contended that in the future state there would be nothing but pure incorporeity; and the monks of Alexandria were vehement with the bishop Theophilus to denounce the writings of Origen on this account; and the famous Maimonides amongst the Jews, like Origen, believed that there would be no body of any kind in the future world. To answer those who accused him of teaching annihilation he wrote his work called Iggereth Teman. But Origen did not mean that there could not be a spiritual body after death, but that such body only could extend to Hades, and must be purged away, leaving only the starlike and ethereal form. In that, most of the ancient Fathers were of the same faith. Tertullian (de An. p. 300) imagined impure souls loaded with a very impure spirituous body; and Irenæus, in the forty-second chapter of his second book, contends, with Tertullian, that our souls will possess the same form, colour, and stature, as the bodies they inhabited.

Most of the Fathers held that demons were not only inhabiting dark and foul bodies, but such as were capable of sucking up all kinds of odours and flavours, and, therefore, delighting in the smoke and fatty vapours of sacrifices. Justin Martyr, Athenagoras, Tatian, Tertullian, St. Basil, St. Austin, and numerous others, believed this. Marcus, the Thracian monk, not only believed this, but that such gross ones could be cut into and would feel exquisite pain in it; and this is the opinion of people of the East, who believe that demons can be shot, and on such occasions leave a sediment or *caput mortuum* of matter behind them (see Mrs. Poole's account of the shooting of an effrit in Egypt). Angelical bodies, the Fathers contended, were so pure that they could pass through any matter, however solid.

Now these opinions, though not exactly according with those of St. Paul's, accord, in a great degree, with them. They intimate a still more intense and more spiritual body, and agree extremely with the phenomena of modern times,

outward affairs and spiritual po
He would have been declared, s
siast, or a boaster, if he had ope
of the future had been given hi
esteemed all those no other than
the deity, referred the success o
higher than human prudence. E
not much better who had recour
occasion, as if a man was to co
he should give the reins of his
one ignorant or well-versed in
place at the helm of his ship a
He also thought it a kind of i
gods with enquiries concerning
gain the knowledge by number,
being, as it seemed to him, inc
himself acquainted with whatev
within his power; but as for such
comprehension, for these he oug
oracle, the gods being ever ready
to those whose care had been to r

Such were the opinions of the
of Greece and of those in su

popular faith of a people? and there are no more accurate exponents of this than the poets. They build on the public heart and soul, because these are the sources of the necessary sympathy. A poet may be an utter infidel, but when he assumes the language of the people he assumes a fact. In the two great poets Hesiod and Homer, we have more than simply poets, we have the acknowledged founders of the theogony of Greece. They stand forward as vates and teachers of the theosophy of their nation. 'As to whence each of the gods sprung,' says Herodotus (Euterpe 53), whether they had all existed from eternity, what they were as to form, such things were only known of yesterday, or the day before, to use a trivial expression. For I consider Homer and Hesiod older than myself by four hundred years, certainly not more, and they were the poets who framed the Hellenic theogony, gave distinctive names to the gods, distributed amongst them honours and professions, and pointed out their respective forms.' Diodorus Siculus, in his first book, seventh chapter, asserts the same, that is, these historians mean to say that these poets did not invent, but arranged and detailed the knowledge of the gods brought from Syria and Egypt by Danaus, Cadmus, Orpheus, the Cabiri, and Pelasgians. The whole of their system is one of divine supervision and interference in the affairs of man. The gods not only direct human events by their counsels, but personally appear to men, and cooperate in their aims and achievements. To quote all that bears directly on this subject in these two poets, would be to embody the Iliad, the Odyssey, the Theogony, and the Works and Days in this work. I have already shown how completely Hesiod has, in his battle of the Titans, described the scene at the Tower of Babel. Both Homer and Hesiod proclaim the ever-present and retributive eye of God. 'Whoever,' says Hesiod, 'does evil and unkindly deeds, Jove will avenge it.'

> Alike the man of sin is he confest
> Who spurns the suppliant and who wrongs the guest.

Homer has the very same sentiment: —

Muses. He says the daughters of

Gave into my
A rod of marvellous growth ;
Of blooming verdure ; and w
A heavenly voice, that I migl
All past and future things, a
The blessed race of ever-livin

Hesiod repeatedly avows his firm
as well as of spirits who note and a

Invisible, the gods are ever nigh,
Pass through the midst, and be
The men who grind the poor, w
Aweless of heaven's revenge, st
For thrice ten thousand holy de
This breathing world, the deleg
Guardians of man, their glance
The upright judgements and th
Wor

In another place he tells us the
age were made spirits of this tutela

When earth's dark womb had cl
High Jove as demons raised the
Earth-wandering spirits they the
The ministers of good, and guar
Mantled with mist of darkling a
And compass earth, and pass on

that the gods and goddesses of all degrees are in continual action, holding counsel in heaven regarding human affairs: descending to earth invisible or visible, in their own or assumed forms: taking active part in battles, accompanying favourite heroes on their voyages and wanderings, and, in short, occupying themselves incessantly in the concerns of humanity. Occasionally they take severe vengeance, as in the slaughter of Niobe's children in the Theogony of Hesiod, or in sending the spirits of destruction to sweep away the evil race. The whole poetical system of Greece was a spiritual system. Thus when Minerva deprived Tiresias of his sight, she gave him the gift of prophecy, a great spiritual truth, the inner eye being opened when the outer is closed.

The great tragedians are as earnestly spiritual as the heroic poets. All their topics are drawn from the national mythology or the mythic times, and are treated with the force of realities. The prognostics of the oracles are worked out, the judgements of the gods are carefully developed, and the most apparently improbable events are brought about in accordance with prophecy.

Sophocles, in both Œdipus Tyrannus and Œdipus Coloneus, fulfils his mysterious destinies as foretold by the oracles. Orestes, in Electra, acting by the advice of the oracle, avenges the murder of his father. In Antigone the old blind prophet Tiresias appears and predicts horrors which speedily follow. In Ajax and Philoctetes the whole story moves on the agency of solemn oracles. In the Bacchæ of Euripides we have a god the chief character of the drama; in Jove, the whole machinery is supernatural, and Minerva herself appears in person; Apollo does the same in Alcestis; in Medea we have not only spiritualism but magic, as Homer had already given us a sample of it in Circe the aunt of Medea. Ovid makes Medea fly from Attica to Colchis — a bold flight! In Hippolytus both Venus and Diana appear on the stage; and such is the supernatural basis of every one of the tragedies of both Euripides and Æschylus.

of their personal interference in n
opinions these brief extracts m
'Then they came to the steep roc
gave him a double treasure of div
voice that knows not falsehood,'
Olympia, mother of the golden-
truth! where prophetic men, divi
the will of Zeus if he have augh
. . . and there is an accomplish
return for the piety of men.' (C
abounds with spiritualistic passag
the most spiritual facts and sent
treats in which he rejoices. E
spoke at once his own faith and t

Let us turn now to the histor
fact. Here the case is precisely
and philosophers. Supernatural
cation with the spiritual world by
prophetesses, soothsayers, and in
as things the most publicly acce
Cicero has said of the Greeks —
those wisest people, those people

their histories we find the events about to take place stated by the oracles with wonderful accuracy. There were occasions on which they spoke with a studied ambiguity; but even on these occasions the event made the prophecy perfectly clear, and no one need be told that there are very few prophecies that are fully understood till after the event. There were occasions also when the oracle was bribed or otherwise influenced; but these occasions were rare, and the corruptors, as well as the Pythonesses thus corrupted, were generally punished by signal misfortunes, and the latter by dismissal.

This was the case when the Athenians bribed the Pythia at Delphi to give continual orders to the Lacedemonians to send help to Athens against the Pisistratidæ. (Herodotus, Terps. 65.) The Lacedemonians, who had themselves corrupted the oracles, were soon punished by the very same means thus retorted on them by the Athenians; and we find them sorrowfully confessing it. They helped the Athenians to expel the Pisistratidæ, only to render the Athenians powerful, and to find them aggressive and ungrateful. 'Friends,' they say to their allies, 'we acknowledge that we have ourselves acted unjustly, for, induced by lying oracles, we have driven from their country men strictly bound to us by hospitality, and have delivered the state into the hands of an ungrateful people,' &c. (Terps. 91.) So again in Herodotus, (Erato 66,) that Cleomenes, having bribed the Pythia at Delphi through Cobon, a Delphian, to pronounce his colleague Demaratus illegitimate, and thus get him deposed, Cleomenes became mad, and was himself deposed and confined, after having been deceived by the oracle himself. For having been told that he should take Argos, he made an expedition against it, but only took and burnt a grove called Argos. The Spartans attributed his madness to his having corrupted the oracle, and he died in a most miserable manner by slashing himself to pieces with a knife. The bribery having been discovered, Cobon, his agent at Delphi, fled, and Perialla, the chief prophetess, was deposed from her office. (Erato, 66, 75, 76, &c.)

r will convince himself what an establishment of
or ages amongst the Greeks were the oracles, and
ent cause they had for confidence in them, have
fer to their historians. In Herodotus alone we
st striking proofs of this in almost every page;
the veracity of Herodotus, let us state what his
the Rev. Thomas Gaisford, Dean of Christchurch,
s Professor of Greek at Oxford, says on this head:
hardly be doubted that one who took such pains
n the truth would be equally scrupulous in offering
t the truth to his reader; and, indeed, strange as
nd to those who have been in the habit of hearing
stigmatised as a liar, by persons who ought to
r, there is probably no author, whether ancient
the inspired writers excepted, who deserves to be
ore him in the scale of truth and accuracy.'
ion, p. xxxi.)
dotus himself occur upwards of seventy instances
responses, dreams, omens, prodigies, &c., all of

famous soothsayer of Bœotia) has spoken so distinctly, I are not myself say anything in contradiction of oracles, nor ) I approve it in others' (Urania 77).

Some of the more remarkable of the oracles and other ıpernatural events related by Herodotus deserve our partiılar attention. A considerable number of these relate to gypt, Persia, &c., and have been referred to under the eads of those nations. The very first relating to Candaules, ing of Lydia, is very remarkable. Candaules, having grossly ısulted his queen, she induced Gyges, one of the bodyıard, to kill the king, and she then married him and he beıme king. The Delphian oracle acknowledged Gyges (his ;t being to a certain degree provoked), but declared that veneance would also be vouchsafed to the Heraclidæ, the family Candaules, in the fifth generation of Gyges. This took lace in the person of the celebrated Crœsus, when he had llen under Cyrus; and when that monarch sent to Delphi ) remonstrate with the god for his harsh treatment of him, ıe reply was:—'It is beyond the power of a god to evade the ıtal doom. Crœsus has made reparation for the wicked deed his fifth progenitor, who, being but a guardsman to the leraclidæ, abetting a woman's fraud, murdered his sovereign rd, and grasped a dignity which in no manner appertained ) him' (Clio 12, 91).

In Clio 63, we have Pisistratus marching to seize Athens, ıd on encamping in the sacred enclosure of Minerva Pallena, mphilytus, a prophetic seer, suddenly becoming inspired, ronounced a couple of lines of verse which showed Pisisatus how he would succeed. In the same book the Lacemonians are taught by the Delphian oracle to seek and iscover the bones of Orestes at Tegea. These bones, being ırried to Sparta, gave the Spartans constant victory over ıe Tegeans.

In Thalia 124, 125, we find that Orœtes, the Persian iceroy of Sardis, laid a trap to secure the person of Polyrates, the tyrant of Samos, by luring him to his court by romising to put his treasures in his possession, on pretence

that he did not feel them safe from Cambyses. The daughter of Polycrates warned him against going, saying she had seen him in a vision, high aloft, washed by the rains, and anointed by the sun. Spite of the warning, his avarice overpowered him; he went, and Orœtes put him to death, and then hung him on a gibbet.

The Scythians, Herodotus says, had their soothsayers who foretold events by means of bundles of willow rods. He relates a strange account of Aristeas, a poet; mentions that he travelled far amongst the Scythians, inspired by Apollo. That he entered a fuller's shop at Proconnesus and fell dead. The fuller ran out for help, but returning no body was found. That seven years after Aristeas reappeared and wrote his poem, the Arimaspen, and again disappeared. Three hundred and forty years after the people of Proconnesus said he came again, and ordered them to erect an altar to Apollo, and vanished. On enquiring of the Delphic oracle, it commanded them to obey the phantom, and that their city would prosper. Hipparchus, the son of Pisistratus, was warned of his coming fate from Aristogiton and Harmodius by a vision.

The story of Aetion and his grandson Periander, the tyrant of Corinth, is full of the supernatural. Aetion married a lame wife, and the oracle of Delphi announced that she would bring forth a crag which should fall on the Bacchiadæ who were in power. To prevent this the Bacchiadæ, on hearing of the birth of a son to Aetion, went to kill it, but were prevented by the mother hiding the child in a bin, whence he was called Cypselus. Cypselus, on reaching manhood, fulfilled the oracle, and another oracle declared that he should retain the rule of Corinth, and his sons, but not his sons' sons. This was literally fulfilled. Periander, the son of Cypselus, a bloody tyrant, amongst other crimes murdered his wife Melissa. After her death he found that she alone knew of a sum of money, deposited by a stranger, and he sent to the Thresprotians of the Acheron, to the oracle of the dead, to call up his wife, and question her on this point. Melissa being evoked, appeared, but declared that

she would neither show nor tell in what place this deposit lay; for that she was chilly and naked, since the use of the garments which had been buried with her was none, as they had not been burnt: and as a proof to Periander that what she said was true, she added that Periander had placed the loaves in a cold oven. When this was reported to Periander, he was quite satisfied; for he had communicated with Melissa since her decease, and immediately after the return of the messenger, he caused a proclamation to be made that all the wives of Corinth should assemble at the temple of Juno. Imagining it a summons to a festival, the women all went, clad in their best apparel; and Periander, having stationed his guards for the purpose, stripped them all alike, both free women and servants, and having collected the dresses in an excavation, he invoked Melissa and burnt them. Having so done, and sent a second time, the ghost of Melissa now appeared, and disclosed in what spot she had placed the pawn of the stranger (Terps. 92; Thalia 50–53).

The Delphian oracle announced to the inhabitants of Miletus that the women should wash the feet of the long-haired strangers, and that they should destroy the temple of Didymi, which was strictly fulfilled; the women and children being carried away into Persia (Erato 19).

The Dolonci, inhabitants of the Hellespontine Chersonesus, being harassed by the Apsinthiens, sent their kings to Delphi to enquire how they should defend themselves, and were told to take along with them the first person who invited them to his table. As they passed through Athens, Miltiades, the son of Cypselus, and brother of Periander, saw these strangers passing in a foreign costume and carrying their javelins, and sent to enquire who they were. On learning, he invited them to lodge in his house. They then told him the words of the oracle, and he immediately agreed to go with them, as he wished to get away from Pisistratus, and he effectually defended them, both by building a wall across the isthmus, and by the friendship of Crœsus, who told the Apsinthiens that if they troubled him he would cut them off like a fir tree.

Learning that the meaning of this was that a fir tree was the only tree which, being cut off, did not shoot again, they saw that he meant by it utter extermination, and kept quiet. But Miltiades, at his death, in accordance with the oracle in the case of his grandfather Aetion, left no issue to succeed him (Erato 34-37).

Cleomenes, one of the Kings of Sparta, wished to depose his fellow King Demaratus, and for this purpose he asserted that he was illegitimate. Now the father of Demaratus was Ariston, who had compelled a friend of his to give up a beautiful wife, and had married her. This woman, as a child, was monstrously ugly, and the nurse had everyday carried it, closely wrapped up, to the temple of Helen to pray for its being delivered from its deformity. One day a woman met her and demanded to see the child, but, being forbidden by the parents to let anyone see it, she refused. The woman, however, persisted, and the nurse at length complied. The woman then put her finger on the head of the infant, and said she should exceed in beauty all the women of Sparta. This came to pass; but Demaratus, being a seven month's child, doubts were cast on his being the son of Ariston. The mother asserted that he was, and the case was referred to the oracle of Delphi. It was on this occasion, as already stated, that Cleomenes managed to bribe the priestess to a lie, and Demaratus was deposed, and Cleomenes died mad and by his own hands.

Pheidippes, an Athenian courier, being on his way to Sparta to solicit aid against the Persians, declared that near Mount Parthenion, near Tegea, Pan met him, and, calling to him by name, bade him ask the Athenians why they paid him no honours, though he had done them services and meant to do so again. On Pheidippes reporting this, the Athenians built the temple of Pan beneath the Acropolis. At the battle of Marathon an Athenian named Epizelus suddenly lost his sight, and remained so till his death, though he had received no wound. He said that a gigantic warrior stood before him, whose beard covered the whole of his shield; that he passed him by, and killed the soldier next to him, and he

saw nothing afterwards (Erato 117). The mother of Pericles dreamed that she was delivered of a lion.

Xerxes was stimulated to invade Greece by a false phantom in dreams which appeared repeatedly; for he was arrived at that pitch of arrogance which Heaven punishes, and as in the Scriptures, so here, a lying spirit was sent to him, and also to his uncle Artabanus, who at first opposed the expedition. (See Polyhymnia, 13, 17, 18, 19.) Various portents also, Herodotus asserts, attended him on his way. On his march from Sardis to Abydos, it suddenly became dark as night without any assignable cause. Just as he had crossed the Hellespont, a mare foaled a hare, which Herodotus interprets to mean that, though he went in unexampled pomp, he would flee back like a hare. Thus it appears that the Greeks were familiar with all the modes of spiritual intimation known amongst the Hebrews, direct communications by oracle, by dreams, by apparition of spirits, and that they had their prodigies, their interpreters of dreams, their individual mediums, and not only their temples for enquiry of the gods, but others for enquiry of the dead, as the one in Thresprotia, to which Periander sent. In the whole of the great struggle between the Greeks and the Persians, the oracles were extremely explicit, and always correct: and, as Herodotus was then living, he could draw his information from these most unquestionable sources.

The Athenians, alarmed at the approach of the Persians, sent to consult the oracle at Delphi. Aristonica, the Pythia, replied:—'Unfortunates! wherefore seat yourselves? Fly to the verge of the earth: forsake your houses and the lofty crags of your wheel-shaped city. For, neither does the head abide firm, nor does the body, nor the lowest feet, nor, therefore, the hands, nor aught of the middle, remain—all is ruined. For fire and griding Mars, driving the Syriac car, overturns her, and he destroys many other towering cities, not yours alone; and to the devouring fire delivers many temples of the immortals, which, even now, stand dripping with sweat, shaken with fear. Down from the topmost roof

trickles black blood, token of woe unavoidable. Begone, then, from the shrine, and pour the balm of courage into the wound of calamity.'

The Athenians were stricken with despair at this message, and sent again a more humble and suppliant party. But the priestess said Jove could not relent, her speech must be firm as adamant: but she added:—'When all is taken that Cecrops' hill within itself contains, and the fastnesses of sacred Cithæron, wide-knowing Jove gives unto the goddess Triton-born a wooden wall, alone to abide inexpugnable: this shall save you and your children. Await not quietly the throng of horse and foot that invades your land, but turn your back, and withdraw: the time shall be when you, too, will stand against the foe. Godly Salamis! thou shalt see the sons of women fall, whether Ceres be scattered or collected!'

The oracle was fulfilled to the letter: Athens was burnt and ravaged; Attica was burnt and sacked. In vain did the people desperately defend the Acropolis, because it had once been surrounded by a hedge, which, though it had long given way to a wall, they imagined must be the wooden wall referred to by the oracle. But the wooden wall consisted of the Greek ships, and it was off Salamis that they encountered and beat the Persians in sight of Xerxes (Polyhymnia, 140, 141.)

The Argives, who had lately been severely beaten by the Spartans, were solicited now to join them, but they consulted the oracles, which advised them to sit quiet and they would be safe; and it turned out so. The Delphians consulted their oracle, and were told 'to offer their devotions to the Winds, for the Winds would be powerful allies to Hellas:' and it proved so; for the Winds attacked and dispersed the Persian fleet, and did more mischief than the Greeks themselves. For the services of the Winds on this occasion, Herodotus says, the Delphians continued, in his time, to offer sacrifices to them. The Persian magi, on their part, also offered propitiatory sacrifices to the Winds, and appealed to them with magic chants. At the very beginning

of the war, the Pythia at Delphi had announced to the Spartans that the city of Sparta must be destroyed, or one of their kings must fall. Leonidas fell at Thermopylæ, and Megistias, the divine, who also perished at Thermopylæ, the day before the attack, inspecting the victims sacrificed, declared that death awaited them on the morrow. That night the Persians found a way over the mountains, surrounded them in the pass the next morning, and all, to one man, were cut to pieces.

The oracle of Bacis had said to the Eubœans before the Persian invasion:—'Beware of him who speaks a barbarian tongue; when he shall cast a byblus yoke across the sea, from Eubœa drive the bleating flocks' (Urania 20). Xerxes made a bridge of byblus rope across the Hellespont, but the Eubœans took no heed, and their flocks were destroyed both by Greeks and Persians. After the invaders had sacked the neighbouring towns, they skirted Parnassus, and prepared to plunder the temple of Delphi, and present its vast treasures, including the magnificent offering of Crœsus, to Xerxes. The Delphians, in consternation, consulted the oracle, whether they should carry the treasures abroad, or bury them securely somewhere; but the deity forbade them to be moved, saying, 'he was himself sufficient to preserve his own property.' The Delphians, on receiving this answer, left all care of the temple, and sought their own safety and that of their property in the mountains. Sixty men only, and the prophet, remained in the town, and then, to their amazement, saw the holy armour, which it was not lawful for any man to touch, brought out of the temple and laid in front of the fane. As the barbarians came hurrying up to plunder the temple, thunders and lightnings broke loose, and two crags, rushing from the sides of Parnassus, bounded terribly into the midst of the marauders, crushing numbers of them amid loud shouts of war from the temple itself. The Persians fled, and the natives, seeing their flight from their hiding-places in the rocks, descended, and made havoc of them in pursuit. The Persians declared that

ic warriors, more huge and terrible than men, their heels in their flight, and slew many of them. ags, Herodotus says, still remained lying, in his he precinct of Minerva Pronœa (Urania 37, 38). henians, finding that the sacred serpent in the he Acropolis had refused its usual monthly offering -cake, immediately concluded that this was a sign telary genius of the place had abandoned it, and tted the city. Herodotus says, the sacred olive shrine of Erecththeus in the Acropolis, the day ire in which it was consumed, put up a shoot a , as a sign of the restoration of the city and the rosperity.

he battle of Salamis, Demaratus the Lacedæ- no had gone over to Xerxes, being with Dicæus, Throcydes, an Athenian fugitive, not far from ey beheld a cloud of dust arising from Eleusis, as rch of thirty thousand people, accompanied by acche! Iacche!' Demaratus asked Dicæus, who

The Lacedæmonians had adopted Tisamenus, an Elian, as a citizen. This Tisamenus consulted the oracle at Delphi as to his fortunes, and was told that he should win five great combats. These, he imagined, were combats in the Olympian games, and, therefore, he cultivated gymnastic exercises; but in these he suffered defeat, and it eventually turned out that they were five great battles that he was to win; and he did so. These were Platæa, in which he had the principal share; that of Tegea; one in the Dipæan territory; one near Ithome; and the last near Tanagra. Tisamenus officiated as the divine at the sacrifices at Platæa; and Mardonius had sacrifices offered for the Persians on the other side. On both sides victory was promised to those who stood on the defensive; and accordingly, for ten days, neither army would cross the Asopus to attack the other. At last, the Persians, thinking the Greeks were retiring, crossed the river, made the attack, and were defeated at Platæa.

Such are some of the principal oracles, and their fulfilment, according to Herodotus, fully justifying the assurance of Cicero of their reliability, and of the consequent faith in and daily use of them by the whole pagan world. There is a passage in Homer's Hymn to Apollo v. 156, which is remarkable, seeming to establish the fact, that the priestesses under the influence of the deity possessed that power of speaking languages to them unknown, as the primitive Christians did, and as the mediums of modern times have shown numerous instances of. So amongst the Irvingites, and see also the Letters of Judge Edwards for a considerable number of well-attested examples.

> Crowds around
> Of every region, every language stand
> In mute applause, soothed by the pleasing lay.
> Versed in each art and every power of speech,
> The Delians mimic all who come: to these
> All language is familiar; you would think
> The natives spoke of every different clime.

The celebrated Helen is said to have been a mimic of

nd those female attendants on the oracle appear
ion to have found any difficulty in communication
e of the most distinct languages.

s says (VI. xvii. 494), that Amphiarus, the
lson of Melampus, had no suspicion that he was
when, having one day entered a house at Phlias,
passed the night there, he immediately grew
The house was immediately shut up. Nothing is
non now-a-days than for this influence to attach
hose who visit mediums or join in *séances*. A
assured me that, after having been present at
raordinary manifestations at Knebworth, the
followed him home, and continued on his walls,
bed for a long time. The same influence has
n our house for weeks after a remarkable medium
some days with us. Parties who have attempted
*séances* in disbelief, have suddenly found them-
the conjuror's apprentice, to have evoked a power
could not readily lay again. I could name some

celebrated as a therapeutic. He appears to have been most successful in curing insanity, having restored the daughter of Prætus of Argos, and also many other Argive women who had received the insanity by contagion. Telmisus of Caria was a great interpreter of dreams, and Clement of Alexandria says, that he exercised divination there. Timerias of Clazomenæ, according to Ælian, consulted the oracle of Delphi respecting a colony which he wished to found. The answer was:—'You are about to conduct a swarm of bees, which will soon be followed by wasps.' Both Plutarch and Herodotus show that this was true; for he founded the city of Abdera, but was soon driven out of it by the Thracians.

Plutarch relates a great number of such cases, even whilst criticising oracles. Hipparchus, the son of Pisistratus, who was killed by Harmodius and Aristogiton, saw Venus sprinkling blood on his face from a certain cup. Hipparchus pretended to despise the dream, but made expiations to avert it. The dream was literally fulfilled, for he was murdered for an insult to the sister of Harmodius. Pausanias II. xx. 157, and Plutarch De Virtutibus Mulierum, II. 245, relate a singular fulfilment of an oracle. Cleomenes of Sparta consulted the oracle whether he should take Argos, and received this answer, that the female should overcome the male. He attacked Argos, but Telesilla, the celebrated lyric poetess, armed the women, and posted the slaves and those who were incapable of bearing arms on the walls. Cleomenes was thus repulsed.

Of the overwhelming consequences when a prophet failed in a prediction, Conon gives this instance. Calchas, the seer, after retiring from Troy, at Colophon, predicted that if Amphimachus, the King of Lycia, went to the war, he would be victorious. Mopsus predicted the contrary; but Amphimachus followed the prognostications of Calchas, and was defeated. Calchas, in despair and shame, killed himself. And mark the persistency of oracles. The gods having ordered the Achæans to found Crotona, Myscellus, on reaching the place prepared to seize Sybaris, built on a river of that name. He

lted the oracle again whether Sybaris would not
er place for his colony. The answer was:—'De-
hunch-back, and instead of seeking to appropriate
thine own, be thankful for what is given thee.'
es as these, almost innumerable in their amount,
his notes on Larcher, gets rid of flippantly, by
Greeks were very superstitious; like a blind man,
at others cannot see. These men cannot perceive
re speaking of a people of much finer psychical
than themselves.

Siculus, whilst denouncing superstitious and
fables, gives the following and many other cases
interference.

ing of Thebes, was warned by the oracle of Delphi,
children; for, if he had a son, he would kill him.
nding, he married Jocasta the daughter of Creon,
Edipus, who was exposed to be carried off by the
, but being rescued and brought up, unknown to
fulfilled the oracle by killing him without know-

cation took place betwixt the inhabitants and his followers, and Althmænes, rushing out to quell the disturbance, killed his father before he recognised him (V. iii.). Diodorus declares that few persons escaped the divine vengeance for perjury perpetrated in the oracular temples, and that many such were struck blind as they went out of these temples, especially at that of Palicon in Sicily.

The Athenian being assured by the oracle that the plague in the island of Delos was owing to the number of dead bodies buried there, purged the island by removing the bones to the next island, Rhene, and forbidding farther funerals there. Apollo thus took a very early lead of our sanitary commissioners. In the sea-fight at Arginusæ, between the Spartans and Athenians, it was foretold by the catastrophe to the sacrifice on one side, and the general's dream on the other, that Callicratides, the Spartan general, would be killed, and seven generals of the Athenians; but that the latter would conquer; all of which occurred (XIII. xiv.). Lysander, the Spartan general, some time after, sent to the oracles of Delphi, Dodona, and even to Jupiter Ammon in Libya, to bribe them to his purpose of destroying the Heraclidæ, but all refused, and the Lycian oracle sent a deputation to Sparta to expose and denounce Lysander's attempt.

When Philomelus the Phocian seized the oracle of Delphi, and compelled the priestess to speak as he pleased, he thought he had gained his purpose. An omen also greatly encouraged him, for an eagle descended and pursued the sacred pigeons that were kept and fed in the temple, even snatching some of them from the altar. In his blind elation, he did not see that he was the eagle, and the priestesses the doves, subject to his violence; but he was not long left in this delusion, for the Bœotians soon came upon him, routed him, and compelled him to throw himself from a rock—the due reward, says Diodorus, of his sacrilege. Onomarchus, his colleague, however, encouraged by a dream, persisted in the conduct of Philomelus towards the oracle. He dreamed that the brazen colossus dedicated to Apollo by the Amphictyons, and

n the temple at Delphi, was made much larger by
nds. This, he thought, signified that he himself
come very great; but it in reality meant that the
ns would bring heavy fines in brass on the Pho-
heir sacrilege, which was the case, and soon after
Macedon defeated Onomarchus, and hanged him,
nto the sea his companions in sacrilege. Divine
still seemed to pursue the Phocians; for being
the Bœotians into the temple of Apollo at Abæ, a
the straw beds which they had laid round the
l consumed them and the temple altogether. Still
rchidamus, King of Sparta, having assisted the
s Phocians, was killed fighting in Italy; and many
enaries who fought under him, and had been con-
obbing the oracle, were killed by the Lucanians.
one of them, having escaped, was killed by a
t at the siege of Sidon, and others fighting against
were taken prisoners, and put to the sword by
for this crime. Thus, says Diodorus, all the

triumph. This was speedily fulfilled; for Philip, having married his daughter Cleopatra, he gave a great fête on the occasion at Ægea, in Macedon, and invited distinguished men from all parts of Greece. These came presenting him festal crowns of gold. As he entered the theatre where sports were about to take place, in royal robes, and with images of the twelve gods carried in procession, his own image making a thirteenth, also clothed as a god, he was suddenly stabbed by Pausanias, one of the esquires of his body (XVI. xv.)

Diodorus relates many striking oracles and omens in the career of Alexander the Great, the son of Philip. When he determined to exterminate Thebes, an ominous cobweb, as large as a cloak, and of all colours of the rainbow, stretched itself out in the temple of Ceres; the statues sweated drops of water all over them; and the waters in Dirce looked like blood, all of which were declared by the oracle forerunners of fatal results. In India, as Alexander was about to storm the city of the Oxydracæ, Demophoon, a soothsayer, endeavoured to dissuade him from his design, as it was revealed to him that, if he did, he would receive a severe wound. Alexander persisted, and was wounded accordingly, narrowly escaping with his life. (XVII. x.)

In India, Ptolemy, afterwards King of Egypt, was wounded by a poisoned arrow, the poison being the venom of serpents. Alexander dreamed that a serpent appeared to him with a certain herb in its mouth, which, it told him, was a cure for the poisoned wound. The king sought for the herb, found it, and had a poultice of it applied, which quickly relieved Ptolemy, assisted by a draught of its juice.

But the most remarkable fact is that of the magi of Babylon, as Alexander approached that city, sending to advise him by no means to come into it, or that he would certainly die there. After at first following their advice, and camping outside of the city, he was persuaded by the Greek philosophers that the prognostic was mere superstition. He went in and died. Of this I have given the particulars in the chapter on Assyria and Chaldea.

y of Agathocles, the tyrant of Sicily, as given by
presents a striking case of the truth of an oracle.
, Carsinus, was a Greek of Sicily. He sent by
aginians, who were going to Delphi, to enquire
l be the fortunes of his child yet unborn. The
ans faithfully brought back the answer, though it
he child, a boy, would bring dreadful calamities
Carthaginians, and all Italy. The father, there-
sed him, but he was saved by the mother, and he
rds acknowledged by the father, and apprenticed
By one stroke of fortune after another, however,
be general of the Sicilians, seized on the govern-
fulfilled the oracle, by becoming one of the most
cruel scourges which either Carthage or Sicily
(XIX. i.)
, on the authority of Aristobulus, relates that a
Syria, declaring herself to be divinely inspired,
Alexander from place to place, and was at
led by him and his courtiers; but finding that

walls were found lying upon the floor. The Bœotian soothsayers announced victory to the Thebans. The reverse at Leuctra was also predicted to the Lacedæmonians in several ways; for the statues of Lysander, who was the noblest Lacedæmonian, which stood at Delphi, were overgrown with plants, and the golden stars, which were placed on these statues after the naval victory of Lysander, fell down a short time before the battle of Leuctra. But the most significant sign of all happened at Dodona, when the Spartans enquired of Jupiter concerning the coming contest. The bag containing the lots was placed on the ground, and an ape, which was kept for amusement by the King of the Molossi, scattered them to the winds. The priests at once answered that the Lacedæmonians ought rather to consider their safety than the battle.

## Pan is Dead!

This is Plutarch's account of this remarkable event in his Defeat of Oracles. In the time of Tiberius certain persons embarking in Asia for Italy, towards the evening, sailed by the 'Echinades,' where being becalmed, they heard from thence a loud voice calling one Thamus, an Egyptian mariner, amongst them, and after the third time commanding him, when he came to Palodes, to declare that the great Pan was dead. He, with the advice of his company, was resolved, that if they had a quick gale, when they came to Palodes, he would pass by silently, but if they should find themselves there becalmed, he would then perform what the voice had commanded; but when the ship arrived thither, there was neither any gale of wind nor agitation of water, whereupon, Thamus, looking out of the hinder deck towards Palodes, pronounced these words with a loud voice Ὁ μέγας Πὰν τέθνηκε—the great Pan is dead! which he had no sooner done, than he was answered by a choir of many voices, making great howling and lamentation, not without a certain mixture of admiration. Plutarch adds

of Agathocles, the tyrant, sted in ascertaining the
resents a striking case great enquiries, and fully
Carsinus, was a Gre of the occurrence. This
ginians, who we ime of our Saviour's death,
be the fortune as the great τὸ Πάν, the artificer
ns faithfully l gs.
e child, a l me minute manner, through the great
Carthagi but I have done that already; for the
ed him Siculus is the history of Thucydides, as
rds a goes—namely, through the Peloponnesian
B avowedly basing himself upon him in the
that period, and the miraculous portions are
both.
De Syria Dea says that in her temple in the
the statue sweat, moved, and gave oracles, and
n the temple was closed, a cry was heard within
o. Damascius, in the life of Isidorus, says, he
a consecrated woman γυναικὶ ἱερᾷ, who possessed
ural endowment after a wonderful manner. She

stitutional purity. Of this description are the such as are grounded on acquired signs, but rise from an inner and a divine source. If we tions drawn from the sacrifice of animals as to ridicule the Babylonians and Caucasians, celestial signs, and who observe the number of the stars; if, as I have said, we condemn all their superstition and folly, which, as they maintain, ded upon the experience of fifty centuries and a half; us, in that case, also call the belief of ages imposture— et us burn our records, and say that everything was but imagination. But is the history of Greece a lie, when Apollo foretold the future through the oracles of the Lacedæmonians and Corinthians? I will leave all else as it is, but this I must defend, that the gods influence and care for human affairs. The Delphian oracle would never have become so celebrated nor so overwhelmed by presents from every king and every nation, if every age had not experienced the truth of its predictions. Or has its fame departed? The power of the earth which moved the soul of the Pythia with its divine breath, may have vanished through age, as rivers are dried up, or take other courses; but the fact is there, and always will be, without we overturn history itself.'

The opinion of Cicero is the opinion of all the great minds of antiquity. 'No one nation of antiquity,' says Dr. Ennemoser, 'was so generally convinced of the truth of divination as the Greeks, not even excepting the Jews. Such an enlightened people must have devoted much attention to that which could not alone arise from priestcraft and the system of oracles. The poetic talent being expanded to such a degree with them, it was perfectly natural that they should pay a proper attention to the inner voice of the mind, not only in dreams, but also in presentiments; and they justly ascribed their revelations to the gods, for they know everything past and to come, and impart it to man from affection to him, either unsolicited or in answer to his prayers, and give him signs—σημεῖα—by which he may be guided.'

ght draw a very large volume from almost every
ntiquity in confirmation of this opinion; we could
from authors whom we have not room to quote.
Arrianus, Hippocrates, Galen, Xenophon, Diony-
licarnassus, and hosts of others. Man, say they,
irely lose the power of the seer; for, according to
is imperishable. Socrates and Plato attest the
power of the dying. In dreams of the higher
ncients had the firmest faith. 'The souls of men,'
phon in the Cyropædia viii. 7, 21, 'appear to be
nd divine in sleep, and in that state throw glances
ture.' 'In sleep,' says Josephus, 'the soul, in no
rbed by the body, holds conference with God, to
related, and floats to and fro over things past and
When Calanus ascended the funeral pile, Alex-
d him if he were in need of anything, and he
Nothing! the day after to-morrow I shall see you.'
words were verified by the event. Cicero, in
ace, says, 'Divine prophecy lies hidden and con-

Catholic ages, they had maintained their citizenship of the inner world, and were crowned with its gifts as their rightful heritage. The divine revealed itself to them in the shape of life-like ideals, behind which they anticipated, if they did not perceive, the eternal Creator, as a miraculous and incomprehensible Being. In the oracles, the voice of the hidden Divinity revealed counsel and unknown truths; and the priests offered up prayers, and performed sacred ceremonies and sacrifices in their magnificent temples in the name of the people, to maintain themselves in worthy communion with the supernatural powers. God showed Himself gracious to them, as to all His earthly children; He permitted them to find Him in their own manner, and even made Himself known to them in miracles, which, in fact, were in no wise rare in heathendom.

But in these temples not only were oracles delivered, health was sought, and cures performed. The temples of Greece were the great therapeutic halls of the nation. As the gods gave them knowledge of future events, so they believed they exerted their divine powers to heal the diseases and remove the sufferings of men. Those who, like Æsculapius, became celebrated for their healing powers, were elevated to the rank of gods, and had temples erected to them, whither the sick flocked in crowds for relief. This system, as well as the mythology of Greece, was brought from Egypt, where the priests were the physicians, and, as it now appears, practised mesmeric and magnetic science for the cure of diseases. The most celebrated temples in Greece for healing were those of Isis at Pithorea in Phocis, of Serapis at Messene and also at Athens, expressly Egyptian gods. Those which had become more nationalised, as Apollo, the god of physic as well as of music and poetry, Jupiter, Juno, Hercules, were all healing gods. Apollo was expressly called Παῖαν, the physician. Then the temple of Melampus in Argos, those of Æsculapius at Epidaurus and at Pergamus, in Athens and at Cis, that of Amphiarus at Oropus in Bœotia, and temples in many other places, were the great

hose afflicted with any kind of ailment. In them
ed baths, frictions, fasts, besides medicines; but
liance was on the prayers of the priests, and on
eived in a sacred sleep. For this sleep there were
ucted in the temples, and the patients lay on con-
ins, and were soothed by music and choral hymns.
he sleep was obviously the magnetic sleep of
nes, inducing clairvoyance, in which state the
escribed both for their own ailments and for those
Water-drinking, as well as baths, was prescribed;
ropathy is but a revival of the old classical temple
Rubbings and manipulations accompanied the bath.
he orator, living in the time of Marcus Antoninus,
, in his Orationes Sacræ, a full account of his
n the temples of Æsculapius, which he seems to
l several times, when the doctors could do nothing
On one occasion he had been ill ten years, yet he
estored and found himself remarkably strong and





which show that what scientific men of to-day have ludi-crously declared to be empty delusions, were well-known truths of ancient science, not now first discovered, but only rediscovered after being lost in the dark ages; there is a very singular one with which I will close this chapter. It is that Greece possessed a Swedenborg 2,400 years ago. Epime-nides, a poet contemporary with Solon, had precisely the same power which Swedenborg asserted himself to possess, and of which he gave such proofs that Kant and Schlegel were compelled to admit them—namely, the power of quitting his body and of conversing as a spirit with spirits. When he went into his trances, he continued so long in them some-times that it gave rise to the fable that he once slept for forty, or according to Pliny, for fifty-seven years, the origin of the legend of Rip Van Winkle. He frequently, however, fell into trances in which he lay as one dead, but on awaking again informed his friends of what he had seen and heard in the spirit-world. The Athenians held him in great honour, because by his spiritual knowledge he taught them how to get rid of the plague which ravaged the city, and after his death they worshipped him as a god.

Hermotimus, or, as Plutarch names him, Hermodorus of Clazomene, is said to have possessed the same power of quitting his body as Epimenides, for as long a time, and as often as he pleased. But he had enemies, as all men of en-lightenments not credited by their contemporaries have, and they at last persuaded his wife that he was really dead. She, therefore, had him placed on the funeral pile, and burnt, thus effectually barring his return to the body. It was per-haps fortunate for Swedenborg that he was not married; as he might have found the return to his body cut off, not by the funeral pile, but by a coffin lid. But what say our wise men to these identical natural phenomena presenting them-selves 2,000 years and more apart?

# CHAPTER XV.

## IE SUPERNATURAL IN ANCIENT ROME.

e naturæ miracula incompertæ rationis et in naturæ majes-
us abdita.—PLINY, *Hist. N.* xxx. 1

ate of corruption, who so fit as a good honest Christian-Pagan
erator between Pagan-Christians ? — SIR ROGER L'ESTRANGE.

gone at such length into the supernaturalism of
Greece, that it is not necessary to dwell long
ncient Rome, for they are identical. The poetry,
phy, the theology of Rome were all imported

He reverts to the falling tree again in the Ode to Calliope, and adds that the superior powers saved him from serpents when sleeping on the ground in the woods, and also at the battle of Philippi, though, on the last occasion, it seems to have been rather a good pair of legs. Lucan in his Pharsalia draws an astounding picture of the powers of witchcraft in the person of Erichtho. But we will pass over the poets for the reason assigned, or we might quote the whole of Ovid's Metamorphoses, which are built entirely on the ancient theory that the gods could not only present themselves in any form they pleased, but could turn men and women into any form of animal, vegetable, or mineral life. The same idea which was transmitted to magic. Ovid gravely assures us that, in a very fatal sickness amongst the people in Rome, Quintus Apulinus was despatched to Epidaurus to enquire of the oracle of Æsculapius the remedy. The ambassador was assured in a dream that the god in the form of a serpent would himself return with him, and he adds that in presenting himself at the shrine, a serpent rolled out of the temple, made its way to the ship, lay coiled up in the cabin during the voyage, and on its termination, planted itself in an island of the Tiber, as a sign that a temple must there be erected to Æsculapius, and that it was done.

In fact, says Wachsmuth, amongst the Greeks, and so also amongst the Romans, 'everything was explained by divine presence and divine power, and any phenomenon which could not be explained was regarded as a *τέρας* sent by the gods; it was, therefore, not miraculous but something unusual; it was the evidence of divine anger, and so forth. On this rested the worship of the gods, as also prayer, thanksgiving, and penitence. And if a man knew more, and could perform more than others, it was regarded as a divine gift: and in this class was reckoned a knowledge of the supposed miraculous powers of nature' (p. 214). This being the case, we shall no farther notice the facts than as indicating a knowledge of something else. Neither need we repeat

nies of the temple therapeutics; for they were
ne same as those of Egypt and Greece. Sleep
ed in the temples by the same means, and cu-
vers obtained. 'Incubare dicuntur proprie hi,
nt ad accipienda responsa, unde ille incubat Jovi,
mit in capitolio, ut responsa possit accipere.'
uper Virgilium). According to Livy, Hygeia,
rva, Mercury and Hercules, besides Jove and
s, were worshipped as healing gods. What is now
merism was every-day practice in these temples.
nably,' says Kluge, 'was the manipulation with
act, rubbing and stroking with hands, the oldest
eneral of all manipulations.' Seneca in his sixty-
e says, 'Shall I deem Mucius happy who handles
e had lent his hand to the magical performers?'
reams so frequently now seen from the fingers of
nanipulators, were thus plainly well known to the
blic. Martial says (lib. iii. epig. 82):—

Percurrit agili corpus arte tractatrix.

voyance, and thus obtain spiritual revelations of cure. The Romans, however, being merely imitators of the Greeks in medical theology, as in everything else, were not equally profound in it. All the tribes of Italy which surrounded early Rome partook of the same knowledge even before Rome. The Etruscans, who were of Egyptian origin, were indeed the teachers of the Romans in both temple therapeutics and magic. They boasted all the old enchantments of their ancestors, the Egyptians. The Marsi and the Daunians, Italian tribes (the latter deriving their descent from Troy), had temples dedicated to the same curative rites as the Greeks, and the same somnambulic phenomena were regarded as miraculous.

The Romans to the very era of Christianity, continued to consult the oracles of Greece, and, according to Suidas and Nicephorus, Augustus sent to enquire at the oracle who should be his successor, and was answered:—'The Hebrew child, whom all the gods obey, drives me hence.' Yet, for some time after Christianity, some of the oracles continued to speak, as may be seen in Plutarch and Suetonius. Nero and Julian the Apostate consulted the Grecian oracles after the time of Christ, and received answers.

But, in the time of the Romans, the Sibyls assumed an importance superior to the oracles. These prophetic women are occasionally met with in the history of Greece; but in that of Rome they stand remarkably prominent, and their books became an institution, and were kept under charge of public officers, and were consulted on all occasions of national difficulty. The mode in which the Sibylline books first acquired importance was this. A little old and unknown woman came to Tarquin the Proud (the king in whose reign kingship was abolished by the Romans), with a number of books. According to some writers, she had nine; according to Pliny, only three. Those who assert that there were nine say, that she asked a high price for them, which Tarquin refused, whereupon she flung three of them into the fire, and demanded the same price for the six.

still refusing, and thinking her mad, she burnt
, and asked the same price for the remaining
anding whether he would now purchase them.
stonished at the conduct of the woman, paid the
which she departed and was never seen again.
nation, the prophecies in them regarding Rome
so extraordinary, that Tarquin committed their
two keepers. These were increased to ten, and
by Sylla to fifteen. These decemviri, or quin-
gave no answers out of the books, except on
f the senate in crises of difficulty.
uetonius, and Tacitus, state that these books were
Capitol, and afterwards in the temple of Apollo
Both these temples were burnt down, but the
ooks, being kept in a vault in a stone chest, were
The books of the Cumæan Sibyl were held in
m, and next to them those of the Erythræan.
of Halicarnassus says, that these books remained
in a subterranean vault of the Capitol till the

which were strenuously defended both by Christians and pagans in the first ages of Christianity as genuine. So much was this the case, that these books were forbidden by the emperors in the first ages of Christianity to be read. Justin Martyr complained loudly of this prohibition in his defence, because they confounded the incredulous, and because the Christians persisted in reading them; they were called Sibyllines, as we learn from Origen against Celsus. In fact, it has been asserted that there is no subject on which the testimony of all historians, poets and philosophers, is so agreed as on the truth of the Sibylline books as they existed in the time of Augustus. Amongst the strongest supporters of the truth of exclusive and extraordinary prophecies by the Sibyls we must reckon Plato, Aristotle, Strabo, Ælian, Pausanias, Apollodorus, Lucian, Homer, Aristides, Plutarch, Varro, Cicero, Diodorus, Tacitus, Suetonius, Livy, Florus, Valerius, Dionysius of Halicarnassus, Pliny, Virgil, Ovid, and Juvenal. Amongst the Christian fathers, the most ardent advocates of the authenticity of the Sibylline books, are Justin Martyr, Origen, Athenagoras, Theophilus of Antioch, Eusebius, Lactantius, Clemens of Alexandria, St. Ambrose, Jerome, Augustine, and Isidor of Seville. Constantine the Great had the books of the Sibyls, and his speech on them, attributing full authenticity to them, was read in the first council of the church at Nice in A.D. 325. The words of Tacitus are very strong. 'Pluribus persuasio inerat, antiquis sacerdotum litteris contineri, eo ipso tempore fore, ut valesceret oriens, profectique Judæa potirentur' (Hist. lib. v.) Suetonius and Livy, enemies of the Christians, yet declared that these books affirmed that one born in Judæa should become master of the world. The Emperor Aurelian, one of the most fierce persecutors of the Christians, forbade the books of the Sibyls to be publicly read; yet, when in trouble, in the Marcoman war, he commanded the senate to open them, and not to allow them to belong only to the Christians. What the Christians believed in them

ortly summed up in the words of St. Augustine,
ıte xviii. 23, where, quoting the Erythræan
ırding Christ, he says, 'He will fall into the
he wicked; with poisonous spittle they will spit
on the sacred back they will strike him; they
him with a crown of thorns; they will give him
d, and vinegar for drink. The veil of the temple
t, and at mid-day there shall be a darkness of three
. And he will die; repose three days in sleep;
n the joyful light, he will come again as at first.'
w much or how little of the present books called
be genuine, the fact is plain, from the general
people of the highest reputation and means of
who lived at or near the times of the Sibyls, both
Christian, that the Sibyls did announce important
They are to the heathen what the prophets
e Jews. They are, therefore, a great and sub-
ıture of the spiritualism of antiquity, and pre-
of Roman antiquity. Varro and Lactantius enu-

The violence of the paroxysm usually attending the divination of pagan priestesses, reminds us of scenes in the revivals. The prophecy of the Cumæan Sibyl, introduced by Virgil into the fourth Eclogue, is remarkable, being thus quoted by him forty years before the birth of Christ, and probably written ages before: —

Ultima Cumæi venit jam carminis ætas;
Magnus ab integro sæclorum nascitur ordo.
Jam redit et Virgo, redeunt Saturnia regna:
Jam nova progenies cœlo demittitur alto.
Tu modo nascenti puero, quo ferrea primum
Desinet ac toto surget gens aurea mundo,
Casta, fave, Lucina.

That is 'A new race is sent down to us from heaven; the last of the ages sung by the Cumæan Sibyl, &c. Therefore, chaste Lucia, be gracious to this boy who shall be born, through whom the iron age shall cease, and the golden one shall be brought into the world.' Virgil, notwithstanding the oracle, applied the prophecy to another purpose in this eclogue. The name of Sibyl was compounded of *σιὸς*, Æolica voce, for *θεὸς*, God, and *βουλὴ*, council, by the council of God. Of the deep hold that these prophecies had taken of the early Christians, we have a striking proof in the name of the Sibyl being introduced into the mass for the dead: —

Dies iræ, dies illa,
Solvet seclum in favilla,
Teste David cum Sibylla.

These facts being borne in mind, we shall not wonder at the prominent position which both the oracles and Sibyls occupy in the history of Rome.

With the philosophy of Rome we need not concern ourselves. It was essentially Greek; Greek professors taught it, and scarcely any Romans can claim the title of philosophers, except it be Seneca and Cicero, and they originated no new systems. I will make one quotation from Seneca, as a moralist, which shows him essentially as a spiritualist, and I shall add a few quotations from Cicero's De Divinatione, and De Natura Deorum, rather as historic evidence of the same faith than anything else.

ays: — 'There is a great difference betwixt phi-
l other arts; and a greater yet, betwixt that philo-
f, which is of divine contemplation, and that
regard to things here below. It is much higher
; it takes a larger scope; and being unsatisfied
it sees, it aspires to the knowledge of something
eater and fairer, and which nature has placed out
. The one only teaches us what is done upon
other reveals to us that which is actually done in
he one discusses our errors, and holds the light
hich we distinguish the ambiguities of life; the
unts that darkness which we are wrapped up in,
us up to the fountain of life itself. And then it
re in a special manner to acknowledge the infinite
ounty of the nature of things; when we see it,
here it is public and common, but in the very
, as being admitted into the cabinet of the Divinity
eca's Morals). And in continuance he goes on
at a spiritual philosophy does. He says that it

As to Cicero, he must be regarded rather as a sophist and a pleader than a philosopher. The two works in which he has more particularly treated spiritual subjects, 'De Natura Deorum,' and 'De Divinatione,' are artfully written in dialogue, so that he might escape the responsibility of attacking popular opinion. In the Deorum he attacks the belief in the herd of accepted deities, and from the elaborate way in which it is done, you must suppose that it is his real opinion; but he puts the arguments against them into the mouth of Balbus; he argues earnestly against a providential care of men on historic grounds, but this he puts into the mouth of Cotta, and makes him say that he has argued thus rather for the sake of calling forth a defence of Divine Providence than from his real belief. So, again, in the 'De Divinatione,' though he himself takes the part against oracles and divination, he does it so evidently as a disputant, and with so much more sophistry, and puts into the mouth of his brother Quintus such an array of historic proof in their favour, that the reader feels that the truth of the argument lies on that side. But in all these cases what are the real opinions of Cicero are left dubious. There is an insidiousness in this mode of treating such matters, which has brought down on Cicero the severe comments of ancient writers, and Lactantius especially brands him with moral cowardice. Under the lash of the Christian father he appears a Faraday and a David Brewster rolled into one. Still, after all his arguments against predictions and dreams, in one place he seems to forget himself, and to speak his real sentiments, professing to approve of the doctrine of the Peripatetics, of old Dicearchus and Cratippus, that in the spirit of man dwells an oracle by which the future may be perceived, either when the soul is excited by divine inspiration, or when, through sleep, the soul expands herself unfettered.

Taking, however, Cicero's facts without his sophistries, they are striking. In his first book of Divination, he tells us that Sophocles the poet, when a golden goblet was stolen from the temple of Hercules in Athens, had it revealed to

eam who had taken it. He neglected the dream, ng repeated several times, he laid the matter Areopagite council; the thief was arrested and and the cup restored. The temple was thence that of Hercules the Indicator. He adds a simi- om Roman history. He it is who gives us the account of the two friends from Arcadia, who, Megara met with this event. The one went to riend's house, the other at an inn. The one at the se dreamed that the other at the inn appeared to treated him to come to his assistance, as the inn- about to murder him. The dreamer awoke in thought it a mere fancy, and lay down again; end again appeared, and said that, as he had not aid, he trusted he would at least see him avenged lerer. That the innkeeper had thrown his body covered it with manure, and in the morning he ey him thus into the country. That he should ty gate to stop him. This the friend executed.

agreed on the point? Would we have the very beasts to speak and add their consent to that of men? He refers to the auguries of the Chaldeans, the Persians, Phœnicians, Phrygians, Arabians, Gauls, and British Druids, as well as of the Greeks and their own. He asserts that Castor and Pollux appeared in the battle of Regillum fighting on horseback for the Romans against the Latins, and that there appeared a young man named Vatienus, and announced that Perseus, the King of Macedon, was taken. The senate put Vatienus in prison, but letters arriving from Paullus, the general, declaring his capture of Perseus on the very day named, Vatienus was liberated with honour and a grant of land. As these are, however, historic proofs, we may at once turn to the historians; and here the mass of evidence is so great that we might quote a very large volume from Livy, Sallust, Cæsar, Tacitus, Suetonius, &c.

In Livy alone I have marked above fifty instances of his record of the literal fulfilment of dreams, oracles, prognostics by soothsayers and astrologers, as well as from the augurial inspection of sacrificed animals. The Romans sent frequently to consult the most celebrated oracles of Greece. Every year they had an account of all prodigies and portents sent up officially from every part of the empire, and expiations were made by the pontifex, immediately after the election of the consuls, before any other business, to avert the divine displeasure which might be indicated by them. They were not yet arrived at that age in which Livy says men cease to reverence the gods, and ascribe every event to secondary causes; as if a First Cause did not rule the world and decide the fate of nations. The accounts of prodigies sent up often, and especially preceding and during the invasion of Italy by Hannibal, were something extraordinary. Besides strange misbirths of men and animals, the showers of stones and of earth, and the destruction of the temples by lightning, and rivers looking like blood, were extremely frequent. I must refer the reader to Livy himself for the bulk of his records of supernatural events; they are too voluminous for my

ffice it to say that the predictions were in most
ered before all Rome, and fulfilled often in direct
o all immediate prospects. I may name one or
us Nævius, a celebrated augur, gave advice very
st the wishes of Tarquin the Proud, who, there-
ow the emptiness of the augur's pretences, said,
ou divine, discover by your augury whether
now thinking of can be accomplished.' The
r consulting his signs, replied that it could.
l Tarquin, 'what I was thinking of was, whether
ut a whetstone in two with a razor. Take these,
erform what your birds pretend to be practicable.'
it is asserted, that Accius without any difficulty
etstone in two with the razor.

Brutus, going with the sons of Tarquin to Delphi
the oracle, they were told that the one of the
n their return, first kissed his mother, would be-
of Rome. On landing Brutus, perceiving the
ng of the oracle, pretended to stumble and kissed

the Samnites, and there fell at the very first throw of the spears. Hannibal had a dream in which Jupiter called him to invade Italy; he thought he obeyed, but looking behind him saw a large serpent, and all behind that dark, stormy, and full of thunder — a most exactly prophetic dream. In the year of Rome 540, there was an order to seize all books of soothsaying amongst the people, and in one of them, belonging to Marcius, a celebrated soothsayer, was found a distinct prophecy of the battle of Cannæ, so fatal to the Romans, and announcing all its horrors. In the year of Rome 544, before the two consuls proceeded to meet Hannibal, near Bruttium, the aruspices prognosticated the loss of the heads of the army; and one consul, Marcellus, was killed by an ambuscade, and the other, Crispinus, was mortally wounded. In 569 of the year of Rome, the people suddenly saw with surprise the fulfillment of a prophecy of the soothsayers—namely, that tents would inevitably be pitched in the forum. This had been regarded as the omen of an invasion, but they were relieved by seeing the people pitch tents there to defend themselves from rain during the public games. On all perplexing public occasions the books of the Sibyls were carefully examined. The history of Livy extends over nearly 600 years, from the building of the city to the days of the proud preeminence of the commonwealth. Niebuhr, the rationalist German historian, has picked all the supernatural recitals out of him as myths—a mode of plucking history which leads to results worthy of notice. The same system may be applied to the Bible, and what then? This is probably what he intended. But what shall we say to Tacitus — Tacitus whose annals and history relate to the times of the highest civilisation and knowledge of Rome? — to Tacitus, the Roman so-called rationalist, whose scepticism has been asserted by some to amount almost to atheism? We find this man of the world, this man of high rank, the son-in-law of Agricola, this philosophic historian, who for his sagacity, strong reason, and lucid style, has been placed on the very highest elevation of historic fame, setting out with a bold

all preternatural manifestation is mere super-

rius retiring from Rome to Capræ, the sooth-
ared that, from the position of the planets, the
uld never return to his capital. On this Tacitus
t 'the art of such as pretend to see into futurity
red to be vain and frivolous. It was seen how
h and falsehood are allied, and how much facts,
en to be foretold, are involved in darkness. That
uld return no more was, as prophesied, *verified by*
he rest was altogether visionary, since we find
fter that time, he appeared in the neighbourhood
ometimes on the adjacent shore, often in the
d died at last in extreme old age' (Annals

that the astrologers predicted was that Tiberius
return to his capital, and the event was, as
s, exactly fulfilled. He approached the city,
suburbs, appeared on the opposite shore of the

future. But Thrasullus not only saw by the stars what concerned Tiberius, but his own instant danger, and from that hour Tiberius had the most perfect faith in him.

In stating this case, Tacitus, at first, is so much shaken that he says he cannot decide whether there is truth in such matters or not; but he reviews the different systems of philosophy as to the future of man, and the question whether the gods take care of him or not, and he finally admits that 'though what is foretold and the events that follow may often vary, the fallacy is not to be imputed to the art itself, but to the vanity of pretenders to a science respected by antiquity, and in modern times established by undoubted proof. In fact, the reign of Nero was foretold by the son of this very Thrasullus.' Nay, Tacitus shows us that Tiberius had a vein of prophecy in himself. He foretold to Galba that he would 'have a taste of sovereignty,' which long after was so exactly fulfilled that he arrived at the imperial dignity, only to be assassinated after a reign of eight years, and whilst he was warned by the augur, from the appearance of the sacrifice, that treachery menaced him. Tiberius also foretold to Caligula that he would kill the youngest of Tiberius's grandchildren—a boy—and would himself also be assassinated, both of which predictions were fulfilled. Tacitus relates prodigies during the reigns of those devils incarnate, Tiberius, Caligula, and Nero, as amazing as those related by Livy, and these occurring in the face of all Rome, and with expiations in consequence by the senate. He says that Nero sent to Delphi to consult the oracle, which warned him to be aware of seventy-three years. As he thought this meant that he should live to that age, he was greatly elated; but it referred to Galba, before whom he fell, and who was seventy-three when he succeeded him.

But we may pass over all other preternatural events to note the miracles by Vespasian, attested both by Tacitus and Pliny. The fortunes of Vespasian and his son Titus had been early prognosticated. 'Oracular responses,' says Tacitus, 'foretold the grandeur of the family,' and Suetonius

his, saying, in Tito, s. 2, that 'Narcissus, the reedman, consulted a soothsayer as to the fortunes icus, the son of the Emperor Claudius, who gave rable answer, but added that Titus would become Britannicus was poisoned by Agrippina to make r son Nero. Titus reached the imperial throne. is way to Syria, enquired at the oracle of Venus and had the former response confirmed.' But the rkable spirit manifestations came to his father

These which I shall now quote verbatim from translation of Tacitus (History iv.) have proved lt of digestion to the whole literary world. They voured to get rid of these troublesome miracles by hat they were played off to flatter the emperor. first place, Vespasian was the least accessible to the whole succession of Roman emperors. He thing like sham or over-delicacy; told his when they smelt of perfumes, he had rather they garlic, and was pleased when Arsaces, King of

and confirming their verdict after the Flavian family were despoiled of the empire, and could no longer give a reward as the price of a lie. Truly, no evidence can well be supposed stronger.'

'Vespasian spent some months at Alexandria. During his residence in that city, a number of incidents, out of the ordinary course of nature, seemed to mark him as the particular favourite of the gods. A man of mean condition, born at Alexandria, had lost his sight by a defluxion on his eye. He presented himself before Vespasian, and falling prostrate on the ground, implored the emperor to administer a cure for his blindness. He came, he said, by the admonition of Serapis, the god whom the superstition of the Egyptians holds in the highest veneration. The request was, that the emperor with his spittle would condescend to moisten the poor man's face and the balls of his eyes. Another who had lost the use of his hand, inspired by the same god, begged that he would tread on the part affected. Vespasian smiled at a request so absurd and wild. The wretched objects persisted to implore his aid. He dreaded the ridicule of a vain attempt; but the importunity of the men and the crowd of flatterers prevailed upon the prince not entirely to disregard their petition.

'He ordered the physicians to consider whether the blindness of the one and the paralytic affection of the other were within the reach of human assistance. The result of the consultation was, that the organs of sight were not so injured but that, by removing the film or cataract, the patient might recover. As to the disabled limb, by proper applications and invigorating medicines, it was not impossible to restore it to its former tone. The gods, perhaps, intended a special remedy, and chose Vespasian as the instrument of their dispensations. If a cure took place, the glory of it would add new lustre to the name of Cæsar; if otherwise, the poor men would bear the jests and raillery of the people. Vespasian, in the tide of his affairs began to think that there was nothing so great and wonderful, nothing so improbable or

ible, which his good fortune could not accomplish.
sence of a prodigious multitude, all erect with
, he advanced with an air of severity, and
e experiment. The paralytic hand recovered its
nd the blind man saw the light of the sun. By
esses who were actually on the spot both events
ed at this hour, when deceit and flattery can
reward.'

nd Suetonius, in Vesp. s. 7, confirm this account
owing. Tacitus proceeds:—

an was now determined to visit the sanctuary of
order to consult the god about the future fortune
re. Having given orders to remove all intruders,
the temple. While he adored the deity of the
perceived, in the midst of his devotion, a man of
ote amongst the Egyptians advancing behind him.
f this person was Basilides, who at that moment
to be detained by illness at the distance of many
spasian enquired of the priests whether they had

the Younger. He had perfect faith in dreams and apparitions, and gives the following proofs of their real significance—of special ones amongst the former, and of the actuality of the latter. He says his uncle Pliny wrote twenty books on the German wars, being a complete view of them; and this he did from a suggestion of Drusus Nero in a dream, who implored him to rescue his memory from oblivion, which he did, Drusus having been very victorious in those wars.

In b. v. epistle v., he says that Caius Fannius had written three admirable books of the reign and cruelties of Nero, but that Nero appeared to him in a dream; came and sat down upon the bed; took the first book that he had published of his crimes, turned it over from beginning to end, and then retired. That this dream was repeated three nights, and Fannius considered it a prognostic that he should not finish that history; for, as it happened to all those who offended Nero in his lifetime, that they were soon cut off, so he believed that it would be the case now. And it was so: he soon after died, and left the work a fragment.

In a remarkable letter on apparitions, b. vii. let. xxvi., he relates the following cases. Curtius Rufus in the lowest condition of his fortunes and reputation, attended a governor to Africa. In the decline of the day, as he walked in a portico, the figure of a woman larger and fairer than anything human, presented herself to him. She told him, trembling as he was, that she was Africa; that he should go to Rome; be advanced; should return governor of that province, and should die in it. All this exactly followed. The same figure appeared to him as he landed at Carthage, intimating his death, which very soon followed.

Pliny tells us that Athenodorus the philosopher arriving in Athens, noticed a large and fair house shut up and deserted, having a notice posted upon it that it was for sale. The terms required were so low that Athenodorus felt that there must be some mystery about it; he enquired and found that a spectre, drawing a chain along with him, had driven everyone from the house who had lived in it. He bought

up waiting to see the apparition. At midnight
ppeared, clanking its irons, and beckoned to him;
motion that it might wait, and went on with his
his was several times repeated, till at length
s rose and followed it into an inner court, where
. He laid some weeds and leaves on the spot,
l, and the next day waited on the magistrates,
them to send men to search the spot. This was
skeleton, bound up and entangled with chains,
red, and duly interred; and the house was free
parition ever afterwards.
ates that two of his servants, one after the other,
come into their room in the night and cut their
ting, as they had entered, through the window.
rning, each time, it was found that the hair had
cut. Pliny regarded this as a sign that he had
tal accusation by Domitian, for people capitally
their hair grow. Domitian died at this time, and
itoir was found an information against Pliny by

said to him laughing, 'The ides of March are come,' to which the soothsayer answered, in a low voice, 'Yes, but they are not gone.' Cæsar went on, and was assassinated.

Brutus himself, according to Plutarch, was visited by the ghost of Cæsar, which said, 'I shall meet thee at Philippi;' and at Philippi Brutus fell. Marius dreamed that the bow of Attila was broken, and that night Attila died. Caracalla, according to Dion Cassius, was foreshown his own assassination in a dream; and Sylla was warned of his death in the same manner, the night before it happened.

Pliny and Strabo say that in the time of Augustus the priests of the goddess Feronia, at the foot of Mount Soracte, walked with their naked feet over a great quantity of live coals and cinders (Strabo lib. v.). Strabo also says (lib. i. 12 p. 811) that the priestesses of the goddess Asta Bala, in Cappadocia, used to do the same. The same fiery ordeal was in use amongst the Brahmins of India in the most ancient times.

Macrobius (Saturnal l. i. c. 23) says that the Emperor Trajan, being about to invade Parthia from Syria, was desired by his friends to consult the oracle of the Heliopolitan god, which was enquired of by sealed packets. Having little faith in this method, he sent a sealed packet and desired a sealed reply. On opening the reply, he was astonished to find it contain a mere blank paper, which was the true reply, for his packet had contained only a blank paper. It may be imagined that the priests had contrived to break the seal and see the interior of the packet, and, therefore, the experiment does not seem so striking as at first sight, though simple clairvoyance was enough for the occasion; but the second message was answered more remarkably still. Trajan, being struck with the first response, sent to ask whether he should return to Rome after finishing the war; and he received a vine cut into pieces, and wrapped in a linen cloth, intimating that thus his bones would be carried back to Rome, which was the case.

But what is very curious, the Romans at a later period

Greeks living among them), had discovered the
nversing with spirits by the alphabet, supposed,
y other things, to be a discovery of to-day. This
nt of it by Ammianus Marcellinus.

days of the Emperor Valens, A.D. 371, some Greek
of theurgy, who in those days usurped the name of
s, were brought to trial for having attempted to
e successor to the throne by magical arts. The
or tripod, which they had used for this purpose,
ced in court, and, on being submitted to the tor-
gave the following account of their proceedings:
nstructed, most venerable judges, this small, ill-
ble which you behold, after the likeness of the
ripod, with the wood of laurel, and with solemn
Having duly consecrated it by muttering over it
s, and by many and protracted manipulations, we
at last in making it move. Now, whenever we
t about secrets, the process for making it move was
—It was placed in the centre of a house which had

"'As we were, then and there, enquiring who should succeed the present emperor, since it was declared that he would be a finished character in every respect, the ring, darting out, had touched the syllables ΘΕΟ, with the final addition of the letter Δ (making Theod), some one present exclaimed that Theodorus was announced as appointed by fate. Nor did we pursue our enquiries any farther into the matter, for we were all satisfied that Theodorus was the person we were asking for."'

Theodorus was a man most popular for his virtues and talents, and, on this evidence, Valens, in his jealous fear, had him put to death. But the person who really succeeded was Theodosius, the letters of whose name were the same, so far as the spiritualists had read them out by the ring; as Gibbon, who notices this case, remarks. This transaction is confirmed by the early church historians, Socrates Scholasticus, Sozomen, &c., who add that Valens put to death many distinguished men whose names commenced with the letters Theod, and the pagan philosophers into the bargain.

It is clear from this that our American friends of to-day must surrender the discovery of conversing with spirits through the alphabet to the ingenious Greeks of the fourth century. The tripods in the oracular temples had often been seen to dance about without apparent aid; but this is, I believe, the first instance of the introduction of the alphabet into spiritual *séances*, and proves that this mode was well known amongst the later Romans.

We ought not to close this chapter without adverting to the universal belief of the Romans that every house and every city—nay, every nation, had its Lar, or Penas—plural Penates—its Lemur, or guardian spirit. They had also Lares Marini, which presided over the sea and sea-goers. Plautus represents the Lar as hereditary:—

> I am the family Lar
> Of this house whence you see me coming out.
> 'Tis many years now that I keep and guard
> This family: both father and grandfather
> Of him that has it now I aye protected.

## CHAPTER XVI.

### THAT IN ALL THESE NATIONS THE SAME FAITH IENOMENA REMAIN TO THE PRESENT TIME.

nd effervescence are the characteristics of human opinion: nd eternity of the laws of God. Like Himself, they are the erday, to-day, and for ever.—IRENÆUS.

e now traversed all the great nations of antiquity, have found everywhere the most profound belief

Protestantism, which Goethe has represented under the character of Mephistophiles, the principle of denial, has produced these deaf, dumb, and paralytic progeny in an alarming brood:—

*Mephistophiles*: — Ich bin der Geist der stets verneint.
I am the spirit that still denies.

Such, as we have seen, was not the case of old. But, says Dr. Ennemoser, 'There are now false critics, who, like false prophets, rather accuse the whole former world of folly and deceit than confess that they do not know how to grapple with undeniable facts, and who, with their own statutes and foolish imaginations, fall far short of the prudent simplicity of old, which taught harmony and a regular correspondence between the visible and invisible world; which is truly little acknowledged because, besides the clear brilliancy of the outward eye, it requires a certain unction of the inner, whilst the mere στοιχεῖα τοῦ κόσμου do not contain the substance and origin of things.' He adds, 'there are so-called philosophers who admit of no miracle, and who pass their lives in believing nothing—not even believing what they see, especially if they do not understand it. The most wonderful point about these is that their own brain is not a miracle to them.'

But all history shows that these men are the misbirths of humanity. Every age and every nation is, on the whole, loyal to the instincts of eternity. My proofs of this in antiquity I could have extended to numerous and large volumes. I might have passed into the nations of less bulk and figure in the world, but the result would have been the same. Tacitus found spiritual belief in Velleda, and other Alrunes or prophetesses amongst the Germans; it was the same with the Druids of Gaul and Britain, amongst the Scythians according to Suidas; and if we turn now to the descendants of these great nations we find them still holding fast the great truth of spiritual communion, in spite of the

ilean philosophies of the present day. For nearly
nd years, sound in heart and intellect, they have
his faith. It still exists in its strength and its
n good and in evil, in its highest and lowest
exalted as worship, or degraded as sorcery. It is
alism, though, in many cases, its actuation is by
indifferent or earthward order. It has, in many
ged the objects of its faith; but the faith in invisi-
motivity, in spiritual princedoms, principalities,
, colaborators and instructors, is the same. Greece
have abandoned their ancient gods, but they,
vast regions of their supremacy, hold firm the
e miraculous heritage of Christendom. Over the
East, whether Mahomet, Brahma, Buddha, or
dictate the creed, the belief in the miraculous
of their religion is immoveable, and men seek, by
ion and stern asceticisms, a spiritual union with
h lifts them into the unseen, and makes them
in its marvellous activities. Through all these

shall satisfy myself with a short narrative of them. The first relate to Egypt, and are familiar to many readers already in Dr. Joseph Wolff's 'Travels and Adventures,' and in Mr. Lane's 'Modern Egyptians.' I have Wolff's own account now before me, as well as the article of 'T. S.' I shall add some other particulars. Wolff was asked, in Egypt, whether he believed in magic? He replied, that he believed in everything to be found in the Bible, in magic, witches, wizards, in spirits in the air, in instigations of the devil, and that he can still enter heaven to calumniate man, for all these things are stated as truths in the Bible. He says he was dining with Mr. Salt at Cairo. There were present Bokhti, the Swedish Consul-General, a nasty atheist and infidel; Mr. Ross, of Rosstrevor, in Ireland, a gentleman of high character; Spurrier, an amiable English gentleman; and Carviglia, captain of a Genovese merchant vessel—the only believer in magic there, except Wolff. Salt complained that he had been robbed of some silver spoons, knives and forks. Carviglia said he must send for the magician. Salt and the rest laughed, but they sent for one. He came, and promised to come again the next day at noon, when they must have ready a pregnant woman, or a boy seven years of age. Bokhti, the scoffing infidel, declared that he would unmask the impostor, and brought a boy who had come only a week before from Leghorn, who had never been out of his house, knew nobody there, and spoke no word of any language but Italian. The magician appearing with a large pan in his hand, poured some black liquid into it, and bade the boy stretch out his hands. The boy not knowing Arabic, did not move, but Wolff interpreted in Italian what the magician said, and the boy stretched out his hands. The magician put some of the black liquid upon his palm, and asked him if he saw anything. This being interpreted, the boy shrugged his shoulders and said, 'Vedo niente!'—I see nothing. This was repeated twice without any effect, but the third time the boy suddenly exclaimed, 'Io vedo un uomo!'—I see a man!—at which all started and, Wolff says,

More black liquid was poured into his hand, and
l out 'Io vedo un uomo con un capello!'—I see a
hat!—and from repeated enquiries, he so completely
servant of Salt's that all exclaimed 'Santini
!' Santini's room was searched, and the missing
nd. Wolff says no one except the boy could see

e, hearing of this transaction from Mr. Salt, was
test the matter himself, and was introduced to
n, an Egyptian Sheikh, who professed to produce
s through the agency of spirits. Everyone is
h what took place. A boy suddenly brought in
treet from amongst a number playing there, on
black liquid poured into his hand, and the magician
words and burning successively slips of paper in
ish, on which Arabic figures were inscribed, saw
sweeping, then a number of flags brought, a tent
roop of soldiers ride up and encamp round the
nt: then a bull brought, killed and cooked: then

Mrs. Poole, the sister of Mr. Lane, in her 'Englishwoman in Egypt,' written more than two years afterwards, says that her brother thought he had then become able to explain the mystery of these things, but his explanations are only that there are leading questions, good guesses, and that the interpreter helps in the matter. Everyone must see that these explanations explain nothing, for in the case of Mr. Salt's spoons, the boy had only Mr. Wolff for interpreter, and knew nothing of Santini, the thief whom he described. But M. Leon Delaborde purchased the secret from Achmed, a magician, and found it connected with physics and magnetism. He says he could produce the same results through boys who could know nothing whatever of the persons and things which they saw; and though he could produce them, he could not understand how. The phenomena were obtained by him either in his own room, in the open air, or in a boat on the Nile. 'The exactitude and detailed descriptions of persons, places, and things could by no possibility be feigned.' Baron Dupont obtained the same results in Paris through persons selected on the moment from his audience: but these persons, unlike the boys in Egypt, did not recollect what they had seen when the crisis was over. An English gentleman, quoted by the 'Quarterly Review' in its notice of Mr. Lane's book, bears testimony to the absence of all collusion betwixt the magicians and the boys selected as mediums. He says that it is only those who know little or nothing of these things who think they can so readily explain them. He distinguishes these magicians from the swarm of clever conjurors who abound in Egypt, and says they do not perform for money, and the one whom he employed was a physician attached to the Cadi's court. He adds, that on one occasion M. Delaborde asked for 'le Duc de la Rivière.' The boy said a cavass was gone for him, and he appeared in uniform, with silver lace round his collar, cuffs, and hat. M. Delaborde said that was most extraordinary, as M. de la Rivière was the only officer in France whose uniform was decorated with silver lace. It is the uniform of *le grande*

he boy being asked how he knew that the Sultan was the representation — had sent for M. de la e said he saw the Sultan's lips move, and heard n his ear.

n boy was brought in, and one of the party asked eare. The boy burst into a laugh and said, 'Here ho has his beard upon his lip, and not upon his he wears on his head a candeel (a glass lamp a tumbler with a narrow bottom) upside down.' sked by another person, 'Where did he live?' he was in an island.'

, Dr. Wolff, Lord Prudhoe, Major Felix, and ected the Sheikh to long and severe examination, he to the conclusion that what occurred in their as effected by supernatural power. Miss Mar- vell as others — as is the case in clairvoyant and c *séances* frequently — met with failure; but she ace of the boy, and soon found such influences upon her, and such figures passing before her

Sheikh El-Emeér looked at the finga'ns and zurfs, and said they were certainly his father's. He was next treated with sherbet, in what he declared himself satisfied were his father's ckool'lehs. He then wrote a letter to his father, and giving it to Abóo Roo-oo's, asked him to procure an answer to it. The magician took the letter, and placed it behind a cushion of his dewa'n, and in a few minutes after, removing the cushion, showed him that this letter was gone, and that another was in its place. The Sheikh El-Emeér took the letter, opened it and read it; and found in it, in a handwriting which, he said, he could have sworn to be that of his father, a complete answer to what he had written, and an account of the state of his family, which he proved on his return to Cairo, a few days after, to be perfectly true.'

We are assured, by those familiar with the Arabs, that their familiar belief in genii, good and bad, and their intercourse with men, is faithfully described by the 'Arabian Nights.' They have not altered a whit in their opinions on this head. As for éfreets, or earthy spirits, they seem to abound as much in the East as they do here. Mrs. Poole, in her 'Woman in Egypt,' gives us a most extraordinary account of what happened to themselves, that is, herself and Mr. Lane, her brother. She professes not to believe in ghosts; but if we are to credit her own account, and she says we may entirely, what does she believe in? They took an eligible house in Cairo, but in a few days were greatly disturbed by continual knockings; and the servants began to quit them. Two maids left almost directly. They said the house was haunted by éfreets. They themselves were greatly disturbed by these knockings; and one morning, hearing a noisy dispute betwixt their servants, they demanded the cause of it, and were informed that there was a devil in the bath; that nobody had been able to live in the house for a long time on account of this devil; only one person, who had soldiers and slaves, had been able to hold out nine months—for the rest a month at most was enough.

This was agreeable intelligence, and it now came out that

ant of the house had murdered a poor tradesman
tered the court, and two slaves, one of these a
n the bath. The éfreet continued to annoy them
g round and round the gallery leading to the
ms as if in clogs: striking the doors as he passed,
brick. They hunted after him, but could detect
ne night a servant shot at the éfreet, and for
they were quiet; but it began again. The loud
vent on; heavy weights seemed to fall under the
the room in which they sate; there were loud
as in clogs, and blows on the doors and the
placed in recesses in the gallery. These noises
he greater part of the night, and one servant left
er. At length they were compelled to quit too,
oole, at the time of her writing, said that six other
gone in, and were driven out again, their windows
hina being demolished even in the day time.
, though not professing to believe in ghosts, is
onfess that ' 't is passing strange.' The strangest

That he had seen the Sheikh cause a stick to advance alone across the room, and an empty jar move across the room towards a full one, and the full one advance to meet it, and pour its contents into it, when each jar returned to its own place. At the request of this gentleman, he caused a jar full of water to spin round on the floor without anyone touching it, till the water inside made a singing noise as if boiling. He could cause the jar, by certain motions of his hands and certain recitations, to move or stop as he pleased. He did this, however, with reluctance, because he made it a rule not to have anything to do with unseen powers, except for healing sickness. He assured this gentleman, on being questioned, that his power depended on spiritual agency. His cures, the same gentleman asserts from his own knowledge, were most wonderful, especially of epilepsy and confirmed madness. These cures he performed by merely making mesmeric passes, and repeating incantations; or, if at a distance, he sent a piece of twine for the patient to tie round his wrist, and the fever or sickness vanished. The wife of a relative of the Sheikh's had been afflicted with a tumour for three years. The European doctors at Beyrout had tried all their power without effect, when the Sheikh was consulted. The Sheikh shut himself up in his room for thirty days, living only on bread and water, before he attempted the cure. What European doctor would do as much for any patient in the world? He then took the case in hand, and making several passes over the woman's body, she was in five minutes perfectly cured. The Englishman had the account from the husband of the woman himself.

'But what surprised me more,' he says, 'than anything else about the Sheikh, was the singularly correct description he gave of countries, towns, and even portions of towns, which he could have never seen — having never been out of Syria—and even of some of which he could not have read much. He can only read Arabic, in which tongue works of information are very limited, and the number of Europeans with whom he has had any intercourse whatever might be

his ten fingers. Moreover, he had never been
h his native mountains than Damascus or Bey-
at for only short periods, and at long intervals.
ne to name any towns in which I had resided,
wished him to describe to me. I mentioned,
hers, London, Edinburgh, Calcutta, Bombay,
dahar, and Constantinople, each of which he lite-
l in words to the very life, noticing the various
icles, the dress of the different people, the variety
lings, and the peculiarities of the streets, with a
h would have been a talent in anyone who had
n, but in a man who had never seen them was
llous.'

ceed to India, the case is the same there. In the
Calanus, the philosopher who, on his funeral pile,
der of Macedon that on the third day he would
irit world with him, the same spiritual clairvoy-
ame prophetic powers, still live. Whether the
followers of Brahma, Buddha, or Mahomet, they

neither day nor night, nothing but Atma: and Brahma is everything. The same is the doctrine of Buddha, who was the ninth incarnation of Vischnu; by contemplation and rejection of the outward men must finally be absorbed into the deity, and become one with him. As it is said in the Gospel, Christ himself must in the end yield up all to the Father, and God be all in all.

Even in the lower forms of Indian spiritualism the Hindoos believe in the direct agency of spirits. 'Ghost-seers and astrologers,' says Forbes, 'are innumerable in India, and millions believe in their supernatural powers; many wander about like gipsies, but a few Brahmins use the prophetic powers with a certain dignity and modesty.' Even the Indian jugglers are held to have intercourse with demons; and though many of their feats are done by legerdemain, in others they themselves claim to require the aid of spirits, and after thousands of years no one has ever yet succeeded in explaining some of them on any other principle.

In 'All the Year Round,' April 19, 1862, one of those swallow-the-camel-and-strain-at-the-gnat writers who make the most violent efforts to avoid a plain fact which they do not happen to like, has alluded to these Indian jugglers, as a proof that everything in the world that his poor brain won't take in is jugglery. He confesses that the mode of effecting this jugglery has never yet been discovered. Surely, if it be discoverable, it is time; for these things have been doing in India, before the open public, for many thousand years. He contents himself with saying simply and exultingly, 'It is all jugglery! sheer jugglery!' But he does not explain it. The only wonder is that he has not included the miracles of Christ as clever jugglery. The Mohammedans say they were mere magic, and it is just as easy for this voluble asserter to say they were jugglery. A thing is soon said, but we wait for the proof, and this writer confesses we must wait in vain. Well, an Indian juggler appears in a public square. He is as naked as Adam, except for a tight cloth round his loins. He has a light tallish basket in his hand. You look into it—it

pty. Around the square stand closely ranked a
f soldiers. The juggler points to the ground,
is nothing but the earth. You may examine it
you please; dig it up if you like. He lays his
r it, and with a few gesticulations, and a few
ffs!' or sounds very like that, he takes up the
behold something is sprouting out of the earth.
a bean, a mango, or a pine-apple. From time to
s his basket over it, repeats his gesticulations and
rds, and on each time of removing the basket the
apidly grown. Thus, in a very little time, it
owers, goes into fruit, the fruit ripens, and you eat
peaking of what thousands have witnessed; and
ends on whom I can rely have themselves seen
This the camel-and-gnat writer in 'All the
d' says is mere sleight of hand; but then it has
explained, and cannot be explained! On what
n, does he pronounce it sheer jugglery? The
emselves say that they require spirit aid. The

over, disturbed; who saw the chest opened, and the stiff, emaciated body of the man resuscitated by a careful process, have related the whole circumstances, which may be found in Captain Osborne's book, and in Dr. Braid on Trance.

Such cases of interment have often taken place in India; the tomb sunk into the ground having been covered with earth, sown with barley, and the barley grown and reaped before the tomb was reopened. To this easily satisfied writer, where it suits him to be satisfied, it would suffice to say, 'mere jugglery!' But this and the like reasoners, who always sit with monkey grimace on one horn of dilemma, leave out of their account the tens of thousands of cases where most wonderful spiritual phenomena have taken place, and still take place, in private families and amongst friends who are neither conjurors nor legerdemainists; who could neither explain nor perform the least of Houdin's, Robin's, or Frikell's tricks, but who daily witness things much more surprising, and more morally satisfactory. To have daily conjuring in thousands of sober and unartistic families, without conjurors, is a feat beyond Houdin, or this clever writer, who rejects Spiritualism, but believes in old ballads, as the 'Oak Tree of Ashwell Thorpe in Sir Thomas Knevet's Time,' or Jack-the-Giant-Killer, as facts.

All of us have seen more clever legerdemain than we can explain; but when phenomena take place in the absence of any legerdemainist—and spirits announcing themselves, and often showing themselves, bring intelligence from the unseen world, and from friends long ago departed into it, which your own secret consciousness attests must be true, which is based on facts known only to yourself, and which effects great and good changes which mere legerdemain, however perfect, never does—it requires no conjuror to tell you the mighty difference betwixt the two things. To return to our Indians.

Equally wonderful with what we have already stated are the prophecies which the most respectable Brahmins sometimes make. My space does not allow me more than a single

such prophecies, and I take the following from
Oriental Memoirs,' London, 1813.
rbes arrived at Bombay, in 1766, there were three
he government. At the head of one stood Spencer,
he other Crommelin; the third was under the
f Mr. Hodges, who, it was said, had been de-
he governorship in an unjust mannner. Hodges
account written a violent letter to the governor
, and was, as he refused to retract what he had
noved from his governorship at Surat, recalled to
nd dismissed from the Company's service. The
of Bombay had sent a report of these things to
Mr. Forbes thus continues:—
in, when a young man, had made the acquaintance
He was but little known to the English, but
elebrated amongst the Hindoos, at least on the
f India. I believe that Hodges had became ac-
th him when he was English Resident in Bombay.
e as intimate friends as the difference in religion

Hodges finished by saying that he should sail for Europe, and, therefore, did not expect the brilliant fulfilment of the Brahmin's promises. It is even said that he let fall some reproaches during the conversation, on account of those deceitful prophecies. The Brahmin listened to all with the greatest composure, did not move a muscle, and said, "You see this ante-chamber, and that room to which it leads. Mr. Spencer has reached the portico, but will not enter the palace — he has placed his foot on the threshold, but he will not enter the house. Notwithstanding every appearance to the contrary, you will reach the honours and fill the elevated post which I have foretold, and to which he has been appointed. A black cloud hangs before him."

'This surprising prophecy was soon known in Surat and Bombay; it was the topic of conversation in every society. Hodges had, however, so little confidence in it, that he prepared to commence his voyage home. In the meantime, however, the despatches had been received from Bombay, and an answer was returned with unusual rapidity. The Court of Directors condemned Spencer's proceedings as Governor of Bengal, reversed his appointment to the Governorship of Bombay, dismissed him from the Company's service, and Hodges became Governor.

'From this time the Brahmin gained the greatest influence over his mind, and he undertook nothing of importance without having asked the counsel of his friend. It is remarkable that the Brahmin never prophecied anything beyond the government of Bombay, spoke of his return home; but it was well known that he maintained a mysterious silence regarding the time after the year 1771. Hodges died suddenly in the night of February 22, 1771.'

Forbes gives a second account of the predictions of this Brahmin to a widow who was mourning for her son. The prediction was literally fulfilled. A third is as follows:— 'A few months before my return from India, a gentleman who was to fill a high situation in India, landed in Bombay with his wife. Both were young, and they had one child.

s wife with a friend, and went to Surat to
household: she was to follow him in a short
the evening before she was to set out for Surat,
with whom he was staying entertained a large
nd amongst others the Brahmin. He introduced
company, and begged him in joke to foretell the
e young couple who had just arrived from Europe.
nishment of all present, particularly the young
rahmin cast a look of pity upon her, and said,
npressive pause, to the master of the house in
e, "Her cup of happiness is full, but rapidly
A bitter draught remains, for which she must
." Her husband had written that he would be at
a barque. He was not, however, there, and in
me one of my friends with the message that her
as dangerously ill. When she arrived he was
om a violent attack of fever, and died in her
eturned in the same vessel with the widow.
passage the anniversary of her husband's death

that the spirits of the dead are ever abroad on the earth. 'Children, and great grandchildren,' said the elders, 'the dead are amongst us. Nothing separates us from them but a white veil. They are here, but we see them not.' Other genera of spiritual beings are supposed to dwell also upon the earth, and a few gifted ones (mediums, in modern language) have eyes to see into the spiritual world, and power to hold converse with particular spirits. These accounts are confirmed by others.

Amongst the scientific residents of Ghizni, during the reign of Mahmoud, was Abu Rihan, sent by Almanor from Bagdad, where he was venerated almost as the rival of Avicenna. Besides metaphysics and dialectics, he studied deeply what are now called magical arts. Of this, d'Herbelot relates a remarkable instance. One day Mahmoud sent for him, and ordered him to deposit, with a third person, a statement of the precise manner in which the monarch would quit the hall where he then sate. The paper being lodged, the king, instead of going out by one of the numerous doors, caused a breach to be made in the wall, by which he effected his exit; but how was he humbled and amazed when, on the paper being examined, there was found a specification of the precise spot through which he penetrated. Hereupon the prince with horror denounced Rihan as a sorcerer, and commanded him to be instantly thrown out of the window. The barbarous sentence was presently executed, but Rihan, who had also seen this event, had had a soft cushion laid there, so that he fell unharmed. He was then called before Mahmoud and requested to say whether, by his boasted art, he had been able to foresee the proceedings of the day. The learned man here desired his tablets to be sent for, in which were found regularly predicted the whole of the above singular transactions.

Proceeding to China, we find the ancient spiritualism there equally active now. As the Chinese have always been more addicted to the pursuits of ordinary life than to religion, in spite of the efforts and doctrines of Tao-tse, Kong-fu-tse

), and Buddha, whose faith spread from India to
ir spiritualism is rarely of a high character.
very earliest ages, according to Kircher and other
s, they have cured sickness by the laying on of
breathing on the affected spot, and, according to
d Torceno, they strengthen weakly persons by
ssure on various parts of the body by the hands.
nesmeric operations, but they combine with them
n with the spirits of their ancestors, and receive
ns from them. It is part of the duty of the
observe dreams, and the phenomena of nature,
the eclipses and positions of the stars, and then
the public oracle. In all cases of difficulty
onsult the oracle of the Tortoise or the plant
l act accordingly. As they have no regular
they are the more disposed to seek information
irits of their ancestors. M. Huc says the followers
us have temples, chapels, and oratories, dedicated
ncestral spirits and to Confucius, in which are

and congratulated them on being able to pursue their investigations into the spirit-world in security, as such was not the case in his native country. That spiritual enquiries were extremely ancient there, but of late more exalted spirits had come forward, and endeavoured to impart light to his countrymen, to give them purer religion and freer government. That this had excited the opposition of the governing classes, who had put the enquirers to death, and himself amongst the rest. He announced a rebellion as having broken out, and this he did two weeks before the news of this rebellion had reached America. But perhaps Dr. Macgowan, through the 'North China Herald,' and by lectures in this country, has thrown the fullest light on the present ordinary spiritualism of the Chinese. Table-turning, he says, was frequent amongst them, the table being placed upside down, and boys placing their hands on the legs. To enable the table to move freely, it was placed on a couple of chopsticks laid at right angles on a mortar or bowl. They obtained writing by making a clumsy sort of planchette of a basket, turned down, and a reed or style thrust through it, so as to write when the planchette moved, in sand, dust, or flour sprinkled on a table. They then invoke the spirit, and generally not in vain, the basket often moving rapidly, as it rests on the tips of the fingers of two boys, and writing perfectly intelligible communications. Dr. Macgowan says it was in great practice when he arrived at Ningpo in 1843, and was the revival of an old custom. A club of literary graduates were in the Pau-teh-kwan, a Taouist temple, near the temple of Confucius, for practising the Ki, as the ceremony was called, and many and marvellous were the revelations said to be obtained. They were required to desist by an intendant, on the pretext that evil might result from these communications with the Kwei, or spirits. The reason of this soon became apparent. A Mr. Li, in the village of Manthan, near Ningpo, was greatly consulted. He gave prescriptions from the Kwei, which, Dr. Macgowan says, were found to be quite proper; but he also announced

pirits a new pretender to the throne. Three of
g party were arrested and beheaded; Li escaped,
bliged to conceal himself. This perfectly corro-
at the Chinese spirit announced in America,
the news by the mail. At first the communi-
this spirit were treated with incredulity, but Mr.
ys they were found, in course of time, to be
accordance with the events afterwards reported
spapers of a revolution in China, and the tortures
nflicted on those concerned in it.

says also, that in the thirteenth century
he French Ambassador to the Khan of Tartary,
magic 'by rapping on a table.' This was done by
ayer, who was summoned on the occasion of the
the mother of the Khan. He says that table-
l table-turning were, at that period, familiar to the
the wilds of Tartary, and that the soothsayers
asked the spirits by the sound of the tambourine.

wnson says, that in Cochin China it is customary

Pallas's Travels). The Lapps vaticinate in the same manner, passing, they say, according to Högstrom, out of the body, entering the regions of the dead and conversing with them. They are so easily excited that they are often thrown into a trance state in the church when the preacher speaks too loud or gesticulates too much.

The Turkish Dervishes see visions after their whirling dances. From Europe and Asia we might pass to Africa, for the African race is especially susceptible of the spiritualistic influences, and has carried with it to America and the West Indies its wild Obi faith. Friends of mine who have gone much amongst the negroes in the Southern States, found them full of spirit-influence and illumination, and many of their women acting as fortune-tellers to the white ladies. Negroes are asserted, by those who know them, to be much opener to such influences for good and for evil than the white race; whence they throw themselves with so much ardour into religious exercises and excitements. Those who would see what are the practices and opinions of the Abyssinians, may consult Bruce's Travels in that country. I shall in the next chapter give a separate recital of the ancient and present spiritualism of the American Indians, from north to south of that great continent. They who would see the full account of the spiritualism of the Lapps both in ancient and modern times, may consult the translation of Scheffer's History of Lapland, published in London, in 1704. To this is added the travels of Dr. Alof Rudbeck in Lapland. From these authorities we learn that the Lapps, from the most ancient times, have held familiar intercourse with spirits. Olaus Magnus, Olaus Petri, Tornæus, and other old authorities, are adduced. The Lapps consult their spirits by means of a magical drum, having a number of hieroglyphical figures written on the skin with which it is covered. They have a brass ring or a lump of brass in shape of a frog which they place on the skin or parchment of the drum, and beat it with a sort of hammer. As the brass dances about they note the figures over which it passes, and from this learn the meaning

ponse. After the drumming, the magician falls
es his face downwards, lays the drum on the back
and sleeps, and in this sleep gives spirit-messages.
he does not use the drum, but leaps about, and
d exactly like the Schamans of Siberia, then falls
onvulsions, and so becomes clairvoyant. In this
apps relate what is taking place at great distances,
ions and visions, dictate cures, and foretell future
wonderful accuracy. As the Chinese call their
ei, the Lapps call theirs Sveis. No woman is
touch or go near the drum. Like Epimenides,
otinus, the Greeks, and Swedenborg, they have
o say their spirits leave their bodies, the bodies
dead during the time, and the faces black. They
r twenty-four hours thus, and in other cases for
ey profess to have power over the winds, and the
l scientific men sent on a voyage of northern dis-
1647 by King Frederick III. of Denmark, give
linary account of their purchasing a wind. Where,

its highest and holiest forms. Just as the power of life is equally shown in health and disease — life still, whether normal or abnormal. In the very lowest manifestations, as in the Australians and Negroes, the eternal law is still operating, though under mountains of encumbrance. O! sacred force of eternal inextinguishable truth in the simplicity of nature, which lives through the universe, as lives the electric fire, though appearing to sleep all around us, yet waking now in a spark, now in a thunderstorm; yet in its faintest movement acknowledged by all manner of men, all ages, all creeds — denied by none but the philosopher who has lost this instinct in addition to those which we all have lost — a blindness from too much light, the ophthalmia of the schools.

In here taking leave of the pagan world, and all its confusion of gods, now melting into each other, now branching out of one another in endless chaos, we may, in the following passage from the Vishnu Purána, show, what we have so often found asserted by the pagan philosophers, that the whole race of such gods consisted but in the various powers of nature deified: —

'I adore him, that first of gods, Purushottama, who is without end and without beginning, without growth and without decay, without death; who is substance that knows not change. I adore that one inexhaustible spirit who assumed sensible qualities; who, though one, became many, who, though pure, became as it were impure, by appearing in many and various shapes; who is endowed with divine wisdom, and is the author of the preservation of all creatures. I adore him who is the one conjoined essence and object of both meditative wisdom and active virtue. . . . . I constantly adore him who is entitled heaven, air, fire, water, earth and ether; who is the bestower of all objects which give gratification to the senses; who benefits mankind with the instruments of fruition; who is perceptible, who is subtle, who is imperceptible. May that unborn, eternal Hari, whose form is manifold, and whose essence is composed

ture and spirit, bestow upon all mankind that
e which knows neither birth nor decay' (p. 665).
striking exponent of the highest idea of paganism.
ls of Dean Trench, 'Though Paradise was gone,
n his soul the memory of that which once had
vith the memory the confidence and the hope that
again; that, perhaps, though his eyes could see
, it had not wholly vanished from the earth. If
ned no Paradise in the present, at least there lay
him and behind. If it lay not near him, yet in
e—in the happy Iran—among the remote Hy-
—in the land of the blessed Ethiopians.'
the words of the same writer, 'each of the great
the Gentile world had but a fragment, even in
the truth; the Greek world, the exaltation of
the Oriental—the glorious humiliations of God-
thus each of these, even as a speculation, was
d imperfect' (Unconscious Prophecies of Hea-
8).

# CHAPTER XVII.

## THE SUPERNATURAL AMONGST THE AMERICAN INDIANS.

'Gehst du in die naturgemässe Urzeit zurück, in der noch nicht die sogenannte Cultur das innere Leben bedeckt, in die Geschichte des alten Testamentes, oder auch jetzt noch dahin, wo die Wiege des Menschengeschlechtes war, wie zum Oriente, so siehst du auch dort noch Ueberreste, die von gleichem innerem Leben bei ganzen Volkstammen zeugen, das wir hier nur als Krankheit an Einzelnen zu beobachten glauben.'—Dr. Justinus Kerner.

LET us now take a glimpse of Supernaturalism amongst the aborigines of the New World; for it is and has been for ages prevalent there. All the traditions of the American Indians describe their ancestors as coming from the north-west. They came from Asia by traversing its north-eastern regions, and descending on America somewhere near Behring's Straits. They brought with them eastern characteristics both bodily and mental. Many persons have been so struck by their resemblance to the Jews, not only in their features, but in their customs and traditions, that they have assumed them to be the lost Ten Tribes. William Penn was so much struck by this likeness that he says they continually reminded him of faces in Monmouth Street. Elias Boudinot wrote a large work to prove the hypothesis of the lost Ten Tribes being found in America. He showed that the North American Indians had traditions of the creation of a first human pair; of God walking with them in their state of innocence; of their fall; of the flood; of the law being given from Heaven amid thunder and lightning. That they had in some tribes an ark which they bore about with them; had their feasts of new moons, and other customs,

true an idea of the spirituality of God that, whilst
en nations had idols, they would suffer no image
be made.

e are curious coincidences at least; but as people
ned the Ten Tribes to be found in so many places,
pecially; as Mr. George Moore and as Dr. Thorne
deavouring with much learning to prove that we,
tribes, are also the lost Ten Tribes, and therefore
estiny; I will leave this point, and merely assert
rs unquestionable, that the American aborigines
stern people, who brought with them the most
stern traditions. So strong is their hereditary
hat they still lay their heaven in the West. They
follow the sun. They brought all the ancient
with them, and retain much of it to this day;
med and debased, yet strong and extraordinary.
their prophets, or medicine-men; their dreams
; their firm persuasion of the visitations of good
rits.

Belvidere. Such is that of Captain, since Sir George Head, of the natives of Brazil and Chili. In his 'Rough Notes' he says, 'They are as fine a set of men as ever existed, under the circumstances in which they are placed. As to their strength, which we have been taught is deficient, I have seen them in the mines using tools which our miners declared they had not strength to work with, and carrying burthens which no men in England could support.'

Such are the races that Europeans have exterminated as much as possible, as inferior. Of their moral qualities, all the discoveries bear testimony to their being far more honourable, hospitable, and kind than their so-called Christian oppressors. Columbus himself exclaims, 'This country excels all others as far as the day surpasses the night in splendour. As for the people, they love their neighbours as themselves; their conversation is the sweetest imaginable; their faces always smiling, and so gentle and affectionate are they that I swear to your Highness there is not a better people in the world.'

Once, as I had the pleasure of gazing on the South American coast, warm with its tropical hues, and the feathery palm hailing us from the hills, I could not but think in deep sadness of that great mystery of Providence by which this simple race was hidden for ages from the rest of the world, and then suddenly exposed to the hordes of Europe, rabid with thirst of gold.

> Much of a Southern Sea they spake,
> And of that glorious city won,
> Near the setting of the sun;
> Throned in a silver lake;
> Of seven kings in chains of gold,
> And deeds of death by tongue untold:
> Deeds such as breathed in secret there,
> Hast shaken the confessor's chair. ROGERS.

As I wandered amongst their hills and plantations, gorgeous with the most resplendent flowers, over which sported the magnificent blue butterflies, large as a man's hand, amongst which the pale-green chamelion threaded its way; as I

heir palm-groves and orange-groves, their fields
th the ripe pine-apple; their thickets of melting
ove which towered the lofty cocoa-nut and bread-
the mango and the custard-apple, and saw the
dren of Africa torn from their country to supply
of a half-extinct race, I could not help remember-
ds of Jeremiah, 'Woe is me, my mother, that
born me a man of strife, a man of contention to
arth.'

terrible catastrophe of the invading and desolating
en for ages revealed to the Mexicans by spiritual
t had hung, like a huge sorrow, over them for
. Throughout the American natives, indeed,
phecies prevailed, that a new race was to come in
pon the reins of power; and before it the Ameri-
were to quail and give place. In the islands, in
d Peru—far and wide—this mysterious tradition
Everywhere these terrible people were expected
om towards the rising of the sun; they were to

of Mexico, the young exclaimed, 'They are gods!' But the old shook their heads saying, 'They are those who were to come and reign over us.'

Clavigero relates the following facts of Paranzin, the sister of Montezuma. She, to all appearance, died and was buried, but broke from her tomb, and returned to the world. She said: 'In my death-state I found myself placed in the centre of a great plain, which extended further than I could see. In the middle I saw a road, which, at some distance, separated into several foot-paths. On one side a torrent flowed with a terrible noise. I was about to swim across, when I perceived a beautiful youth clothed in a snow white shining garment, who took me by the hand and said: "Hold! the time is not yet come. God loves you, although you know it not." He then led me along the river bank, where I saw a number of human sculls and bones, and heard lamentations. On the river I saw some great ships, filled with men of a foreign colony and in foreign dresses. They were handsome, and had beards, helmets, and banners. "It is God's will," said the youth, "that you should live and be witness of the great changes to come over this kingdom. The lamentations arise from your ancestors, who are expiating their sins. Those in the ships will, by their arms, become the masters of this kingdom; and with them will come the knowledge of the only true God. At the end of the war, when that faith which cleanses from all sin, shall have become known, you are to receive it first, and by your example to incite others to the same."

'After this speech the youth vanished, and I found myself alive. I pushed aside the stone of the sepulchre, in which I had been placed, and was once more amongst men.' The princess, it is said, lived many years in retirement. She was the first who was baptised at Tlatlalolko, in 1524.

When the Spaniards wanted slaves to work the mines in Hispaniola, they availed themselves of the faith in a paradise to which they went after death, to inveigle away the natives of the Lucaya Isles. They told them that they had

the paradise of their friends and ancestors, and to carry them thither in their ships. What a tale he wrongs of this unhappy race at the hands of Christians. But let us turn from the dark the pleasant task of noticing how, through all, clung to the spiritual gifts and nature of their and after an experience, enough to have all the heavens and shut out the vision of still, though amongst much darkness and super- in their kinship with the invisible.

he German traveller, has given us a complete the spirit-life of the Ojibbeway Indians in his mi; Wanderings round Lake Superior.' He heir manner of life, and enters into all their with an honest sympathy which credits much, t comment, tolerates more. He describes their medicine-bags, without ridiculing them, and so us doubtful whether they have the powers which rs attribute to them. To their medicine bags,

good spirit, sent us our Midés from the East, and his prophets laid it down as a law that we should lead our children into the forest as soon as they approach man's estate, and show them how they must fast, and direct their thoughts to higher things; and in return it is promised to us that a dream shall there be sent them as a revelation of their fate—a confirmation of their vocation—a consecration and devotion to deity, and an external remembrance and good omen for their path of life.

'I remember that my grandfather, when I was a half-grown lad, frequently said to my father in the course of the winter, "Next spring it will be time for us to lead the lad into the forest, and leave him to fast." But nothing came of it that spring; but when the next spring arrived, my grandfather took me on one side and said to me, "It is now high time that I should lead thee to the forest, and that thou shouldst fast, that thy mind may be confirmed; something be done for thy health, and that thou mayst learn thy future and thy calling."

'My grandfather then took me by the hand, and led me deep into the forest. Here he selected a lofty tree, a red pine, and prepared a bed for me in the branches, on which I should lie down to fast. We cut down the bushes, and twined them through the pine branches. Then I plucked moss with which I covered the trellis work, threw a mat my mother had made for the occasion over it, and myself on the top of it. I was also permitted to fasten a few branches together over my head, as a sort of protection from wind and rain.

'Then my grandfather said to me that I must on no account take nourishment, neither eat nor drink, pluck no berries, nor even swallow the rainwater that might fall. Nor must I rise from my bed, but lie quite still day and night, keep by myself strictly, and await patiently the things that would then happen.

'I promised my grandfather this, but, unfortunately, I did not keep my promise. For three days I bore the lying and

l thirst, but when I descended from the tree into
n the fourth day, I saw the acid and refreshing
little herb growing near the tree. I could not
t plucked the leaves and ate them. And when I
hem, my cravings grew so great that I walked
orest and sought all edible sprigs, plants, mosses
could find, and ate my fill. Then I crept home
ed all to my father and grandfather.'

hou not severely punished?' I interposed.

rther than that they reproved me, and told me I
wrong, at which I felt ashamed; and as I had
fast, it was all over with my dream, and I must
ext spring; I might now have been a man, but
n for another year a useless fellow, which was a
my age.'

oint of the conversation the Cloud explained that
l the bed of the dreamers in a tree, because of
-Manitou, or evil spirit, which they imagine has
nce on the ground, and show it in toads, snakes,

'In the first nights nothing appeared to me; all was quiet; but on the *ninth* I heard rustling and waving in the branches. It was like a heavy bear or elk breaking through the thickened forest. I was greatly afraid. I thought, too, there were many of them, and I made preparations for flight. But the man who approached me, whoever he may have been, read my thoughts and saw my fear at a distance; so he came towards me more and more gently, and rested quite noiselessly on the branches over my head. Then he began to speak to me, and asked me, "Art thou afraid, my son?" "No," I replied, "I no longer fear." "Why art thou here in this tree?" "To fast." "Why dost thou fast?" "To gain strength, and know my life." "That is good, for it agrees excellently with what is now being done for thee elsewhere, and with the message I bring thee. This very night a consultation has been held about thee and thy welfare; and I have come to tell thee that the decision was most favourable. I am ordered to invite thee to see and hear this for thyself. Follow me."'

'Did the spirit say this aloud?'

The Cloud replied, 'No, it was no common conversation. Nor do I believe that I spoke aloud. We looked into each other's hearts, and guessed and gazed on our mutual thoughts and sensations. When he ordered me to follow him, I rose from my bed easily and of my own accord, like a spirit rising from the grave, and followed him through the air. The spirit floated on before me to the east, and though we were moving through the air, I stepped as firmly as if I were on the ground, and it seemed to me as if we were ascending a lofty mountain, and higher and higher eastward.'

In the regions to which he was conducted he was introduced to four white-haired old men, sitting under a splendid canopy, who approved of him, and gave him powers, in consequence of his high spiritual tendencies, to be a successful hunter, and live to a great and honourable age; all of which have been fulfilled. When he returned to his body he had been ten days without food, and his exhaustion was such that

ot move; but his grandfather came just in time to
He was carried home, and restored with nourish-

ccount there are several circumstances worthy of
t, as in all the modes of procuring pure dreams,
reduced till the mind becomes liberated from its
, and clairvoyant. In the spiritual state into which
in his trance, he describes seeing the whole com-
sky at a glance; and he tells us that he and the
ngst whom he went had no want of words; they
ther's thoughts and sensations. Now, this poor
neither read Swedenborg, nor the writings of the
s; yet in all these points he agrees perfectly with
liberation of the spirit from the despotism of the
stinence and watching, the vast horizon of a spirit-
e thought-reading of spirits, are all facts asserted
borg, the spiritualists, and these poor Indians alike,
t any intercommunication—a reciprocating proof
re facts. But now for another curious extract

singing and beating the drum in his basket-work chimney. The entire case began gradually trembling and shaking, and oscillating slowly amid great noise. The more the necromancer sang and drummed, the more violent the oscillations of the long case became. It bent backwards and forwards, up and down, like the mast of a vessel caught in a storm and tossed on the waves. I could not understand how these movements could be produced by a man inside, as we could not have caused them from the exterior.

'The drum ceased, and the jossakid yelled that "the spirits were coming over him." We then heard through the noise, and cracking, and oscillations of the hut, two voices speaking inside—one above, the other below. The lower one asked questions, which the upper one answered. Both voices seemed entirely different, and I believed I could explain this by very clever ventriloquism. Some spiritualists amongst us, however, explained it through modern spiritualism, and asserted that the Indian jossakids had speaking media, in addition to those known to us, which rapped, wrote, and drew. . . .

'Thirty years later, the Indian had become a Christian, and was on his death-bed. "Uncle," I said to him, recalling that circumstance; "Uncle, dost thou remember prophecying to us in thy lodge thirty years ago, and astonishing us, not only by thy discourse, but by the movements of thy prophet-lodge? . . . Now thou art old, and hast become a Christian; thou art sick, and canst not live much longer; tell me, then, how and through what means thou didst deceive us?"

'My sick Indian replied, "I have become a Christian, I am old, I am sick, I cannot live much longer, and I can do no other than speak the truth. Believe me, I did not deceive you; I did not move the lodge; it was shaken by the power of the spirits. Nor did I speak with a double tongue; I only repeated to you what the spirits said to me. I heard their voices. The top of the lodge was full of them, and *before me the sky and wide lands lay expanded; I could* see a

*great distance round me; and I believed I could recognise the most distant objects.*" The old jossakid said this with such an expression of simple truth and firm conviction, that it seemed to me, at least, that he did not believe himself a deceiver, but had full faith in the efficacy of his magic arts, and the reality of his visions.'

Here is another remarkable case of clairvoyance. An Indian, named Peter Jones, was descended from a family which had lived on Lake Superior long before the white men came. 'I asked him,' says Kohl, 'who first brought information regarding the whites.' 'No one,' he said, 'had brought the news, and no one had described these strangers to the Ojibbeways; but when the white men—the French—came up the Lower St. Lawrence, one of his forefathers, who was a great jossakid, immediately had a dream, in which he saw something highly astonishing—namely, the arrival of white men.

'The seer busied himself for days, and very earnestly, with his dream. He fasted, took vapour baths, shut himself up apart from the rest in his prophet-lodge, and did penance in such an unusual manner that it caused a great excitement in the tribe, and people asked each other what would be the end of it all? Whether it meant a universal war with the Sioux, or a great famine, a very productive hunting-season, or something else equally grand? At length, when the old prophet had examined into everything carefully, and had the whole story arranged, he summoned the other jossakids and Midés, and the Ogimas (chieftains) of the tribe, and revealed to them that something most extraordinary had happened.

'That men of a perfectly strange race had come across the great water to their island—America. Their complexions were as white as snow, and their faces were surrounded by a long bushy beard. He also described to them exactly the wondrously large canoes in which they had passed the big sea, and the sails and the masts of the ships, and their iron corslets, long knives, guns, and cannon, whose fire and

tremendous explosion had filled him with terror even in his dreams and convulsions. His clairvoyance extended even to the smallest details, and he described exactly how the boucan—smoke—ascended from their long tubes into the air, just as it did from the Indian pipes.

'This story of the old jossakid, who spent a good half-day in telling it, was listened to by the others in dumb amazement; and they agreed on immediately preparing an expedition of several canoes, and sending a deputation along the lakes and the great rivers to the eastward, which could examine these matters on the spot, and make a report on them to the tribe. This resolution was carried out. The deputies voyaged for weeks and months, through the lands of many friendly tribes, who knew nothing, as yet, of the arrival of the white men, probably because they had not such clairvoyant prophets and dreamers among them as the gifted man on the Anse.

'When the deputies from the Anse at length came to the lower regions of the river, they found, one evening, a clearing in the forest where the trees, even the largest, had been cut down quite smoothly. They camped here and inspected the marvels more closely. They examined the stumps of the trees, which seemed to have been cut through by the teeth of a colossal beaver. They had never seen such a thing before, and their jossakid explained to them that this must have been a camping place of the white men, and that the trees had probably been felled by the long knives that he saw in his dream. This circumstance—the trees being cut through with such ease and in such numbers—filled the poor savages with terror, and tremendous respect for the white men, and gave them the first tangible impression of their superiority. With their stone-headed axes they could not achieve such feats.

'They found also long, rolled-up shavings, which not one of them was able to account for, and they thrust them, as something most extraordinary, into their ears and hair. They also examined very carefully the pieces of gay calico and woollen rags the French had left behind them, at their

ound, and fastened them round their heads, as if
magical productions. Thus bedizened, they at
e up with the French, among whom they found
—the great ships, the long knives, the bushy
pale faces, just as their prophet had seen them in
and described them. They were very kindly re-
dismissed with rich presents of coloured cloth
f calico.'

a splendid piece of spiritual revelation. There
dications of ancient traditions in Kohl's account,
gularly on the scriptural history. They have not
efuge like the Hebrews, but they have various
fuge. Kohl heard of such an asylum on Leech
at murderers could flee to those places of refuge,
there sacred from pursuit. He heard that the
f a Governor of the Hudson's Bay Company,
ed River, was living in security in such a place.
too, that they have traditions of the Saviour:
they say, was made by Menaboju. He aided the

their enemy or victim; take a needle and pierce holes in the head of the figure, or in the region of the heart, or wherever they desire their foe to suffer. If he is to die of it, they bury the image with certain magic spells, and place four red pegs on the grave. At times they will burn the image in effigy. If he really die, they boast of it, as a proof of their supernatural power.'

They treat diseases the same that they wish to destroy. They make a human figure, a phantom of clothes stuffed with straw, to represent the disease or evil spirit that occasions it, carry this to their medicine-lodge, and shoot arrows at it in the presence of the sick man, till it is reduced to atoms. Such practices, Kohl says, abound amongst the Pillagers and other remote Ojibbeways on the Upper Mississippi, as well as on Lake Superior.

Thus have these primitive children of the forest spiritualism amongst them, descended from the most remote ages, and which has still retained some of its purer elements, but in other respects has degenerated into the impure. In some instances it ascends into religion, in others it descends into downright sorcery. But the modern spiritualist will not fail to perceive how genuine are its manifestations and its characteristics. The reading of each man's thoughts by the spirits, the vast horizon presented by clairvoyance, and the necessity of giving the spirit freedom from the flesh by abstinence and prayer, are diagnoses of the power recognisable by all the initiated as genuine and permanent truths.

Longfellow in his poem of 'Hiawatha,' founds his machinery confessedly on the statements of Schoolcraft in his 'Algic Researches,' and his 'History, Conditions, and Prospects of the Indian Tribes of North America.' These completely agree with the accounts of Kohl. We have the same spiritual phenomena, the same visions, dreams, ancient legends and prophecyings; 'Hiawatha,' in fact, is but another name for Menaboju, the divine person, who, like Christ, takes the human form to work benefits to the Indians. He has his fasting in the forest in his youth, and the same

om heaven to inform him of his future career. rth day of his fasting, the heavenly messenger says:—

> From the Master of Life descending,
> I, the friend of man, Mondamin,
> Come to warn you and instruct you
> How by struggle and by labour,
> You shall gain what you have prayed for.

, so in 'Hiawatha,' we have abundance of magic cts. Hiawatha too—

> In his wisdom taught the people
> All the mysteries of painting,
> All the art of picture-writing
> On the smooth bark of the birch-tree,
> On the white skin of the rein-deer,
> On the grave-posts of the village.

many of the most eminent men of Europe, they the arts and sciences are the result in many cases n. Hiawatha, like Christ, is assaulted by devils. great famine we have ghosts appearing by the

the poet has only adopted from the matter-of-fact historian. They are a striking testimony to the existence of that spiritual life amongst the Aborigines of the vast Western world, which every age, and every nation, and every class of men have claimed except modern Protestants. We may close this chapter with an extract from the Journal of David Brainerd, the well-known missionary amongst the Indians of Pennsylvania and New Jersey, something more than a hundred years ago, a man of a most pious and truthful character.

'In August, 1745, I baptised,' says Brainerd, 'a conjuror, and one who had been a murderer.' He came to hear Brainerd in the fork of the Delaware, and as he was himself a great Pauwau or conjuror, when he heard of Christ healing the sick and doing many miracles, he told the Indians that Christ was, undoubtedly, a great Pauwau, and did his healing and miracles by magic, and this had a most mischievous effect on the Indians, who could not suppose Christ more divine than their own medicine-men, as they call them. But the man found a certain fascination in Brainerd's preaching, and could not keep away. He at length became convinced of the truth of Christianity, and he was soon convinced, too, that it was something more than magic; for he said that, as soon as the word of God entered his heart, all his magic power departed. It was in vain that he tried his former supernatural potence; it was gone; he could do nothing. He was still very miserable on account of his former crimes, and though he believed, he believed, too, that he never could be forgiven; but at length he came to feel himself pardoned, and was full of joy and wonder. In the following spring an old Indian was listening to Brainerd's preaching, and menaced him aloud that he would bewitch him and all his congregation; but this converted Pauwau told the conjuror to his face that he might do his worst, for that he had been a greater conjuror than himself, but the word of God had driven the magic power out of him, and that no magic had any power over the Christians.

# CHAPTER XVIII.

## ERNATURAL AMONGST THE EARLY FATHERS.

lia lex Romæ, aut Athenis, alia nunc, alia posthâc ; sed inter ites, et omni tempore, una lex, et sempiterna, et immutabilis it. CICERO, *De Republica* iii.

o were before us, thought it good to speak, and let not us who obstruct the beginning of wisdom.—*Book of Enoch* p. 37.

oursue our way—though systems, philosophies, ns and even nations are overturned—the miracu-

[redacted]

Under such circumstances, we might suppose that the Saviour had withdrawn those glorious gifts of supernatural manifestations which he had conferred on His church ere He took visible leave of it. But He had promised to be with it alway to the end of the world. Though great corruptions of many kinds had stolen into it confessedly before the fourth century, He still was manifest by many signs within its fold, giving it, even in its speedy degeneracy, a distinguishing royalty in the eyes of the pagan world. Some of its leaders in the fifth century, as the Chrysostoms and Augustines, complained of the decline of miracles, at least from the early splendour of their manifestation, though, in other parts of their writings, they attest their still remaining presence. They even took up the fallacious maxim, the language of declining faith, that they were no longer necessary, the truth of Christianity having been once fully proved—a doctrine which the Protestant divines in after ages were only too ready to echo in defence of their rationalistic creed. Yet, though such was the condition of the Christian church at so early a period, and though the decline of living faith and the spread of worldliness might have accounted for a total cessation of miracle, miracle still abounded. It did not retain, indeed, the sublime and uniform greatness which it displayed in Christ and his immediate apostles; for the Christ-like and apostolic spirit was, in a great measure, gone. Its concreteness, its homöousian nature had been invaded, broken up, and debilitated by the spirit of the world and of worldly ambitions; but it still existed, in a degree infinitely superior to what might have been expected. Though the church had degenerated, there were great and good men in it, on whom the mantle of both prophecy and theurgy had fallen. The fathers of the first ages, as the Rev. John Henry Newman in a very fair and candid 'Essay on the Miracles recorded in the Ecclesiastical History of the Early Ages,' has shown, admitted the reality of the miracles performed by the pagans. Living amongst pagans they saw them, and were compelled to acknowledge them; but they ascribed them

as they did those which took place amongst those
whom they deemed heretics, and as the Catholics
the manifestations among the spiritualists.
athers of the first six centuries declare, more or
stence of miracles in the church. Even Chry-
lls emphatically on that great one, the divine
by fire and earthquake at the rebuilding of the
Jerusalem by the orders of Julian the Apostate,
lle of the fourth century, in Chrysostom's own
in Martyr, who was born near the end of the
y, and died later than the middle of the second—
161—in contending with the unbelieving Jews,
he Incarnation took place 'for the sake of unbe-
for the overthrow of evil spirits;' and he adds,
know this now from what passes before your
nany demoniacs all over the world, and in your
olis, whom none other exorcists, conjurors, or
ave cured, these have many of our Christians
ring by the name of Christ, and still do cure.'

ophetic communications. Others *heal* the sick by the imsition of hands, and restore them to health. And, moreer, as we said above, even the dead have been raised, and *ıtinued with us* many years. And why should we say ›re? It is impossible to tell the number of the gifts which e church throughout the world received from God, and the eds performed in the name of Jesus Christ, who was crucid under Pontius Pilate, and this too every day for the nefit of the heathen, without receiving any or exacting any ›ney. For as she freely received, she also freely *ministers.*'

another place Irenæus says, 'We hear of many of the ethren in the church who have prophetic gifts, and who eak in all tongues through the Spirit, and who also bring light the secret things of men for their benefit, and who pound the mysteries of God.'

These are the passages which Bishop Douglas, with whom shall have hereafter to deal, has endeavoured to make apar as only relating to the apostolic times. The attempt is eposterous; no language can more forcibly apply to the nes of Irenæus himself, towards the end of the second ntury. He tells us that they were the gifts of God to the *urch*, not to the Apostles alone; and Eusebius adds the ason why these gifts had declined in the church in his ne—namely, not that the heritage of miracle had ceased, ıt that the churches were 'unworthy' of them (p. 215). et in his own times, the commencement of the fourth cenry, he says in his 'Theophaneia' (p. 300 of translation), Who is he who knows not how delightful it is to us that rough the name of our Saviour, coupled with prayers that e pure, we cast out every kind of demon? And thus the ›rd of our Saviour, and the *doctrine which is from Him*, ve made us all to be greatly superior to the power which invisible, and impervious to enquiry,' &c. And again at 340 of the same work, 'Who is not instantly amazed at the ings which usually come to pass in times such as these?'

Irenæus also admits that Mark, the founder of the sect of arcosites, conferred the gift of prophecy by command in

Christ, and that there were several prophetesses
of undoubted power.
econd century—namely, about 171—appeared in
ontanus, who was treated as a heretic, and espe-
se he declared that the gospel had not received its
oement; that it was to receive this under the
r Comforter, and he asserted that the Paraclete
through him. He was often thrown into a state
or inspiration, during which he said that what he
in fact, spoken by the Paraclete. On this ac-
as denounced by the orthodox as giving out
e the Paraclete, and a terrible outcry was raised
and his followers. Various charges of heresy
against him, one of the chief of which was that
s received money for their services—a heresy to
hurch of the present day, except that of the
Friends, can have much to say, for they have all
t. However, Montanus and his followers may
itted or spoken extravagances, they appear to

She commonly, during our religious service on the Sabbath, falls into a crisis or trance. She has then intercourse with the angels, sees sometimes the Lord Himself, sees and hears divine mysteries, and discovers the hearts of some persons; and administers medicine to such as desire it; and when the Scriptures are read, or psalms are being sung, or prayers are being offered up, subjects from thence are ministered to her visions. We were speaking of the soul once when our sister was in the spirit—I do not recollect exactly what. After the service she allowed the rest of the people to go away, as she always did on such occasions, and then communicated to us what she had seen in her ecstasy, which was then more closely enquired into and tested. She informed us that she had seen a soul in a bodily shape—ostensa est mihi anima corporaliter; that it appeared to be a spirit—spiritus videbatur; but not empty or formless—inanis—and wanting a living constitution—et vacua qualitatis; but that its form appeared so substantial that you might touch or hold it—teneri. It was tender, shining, of the colour of the air, but in everything resembling the human form—tenera, lucida, et aeris coloris.'

Thus the early church had its clairvoyants just as we have, who saw into spiritual regions and beheld spiritual beings as ours do. This *new* thing is, therefore, like so many others, proved to be old, and the cavillers of to-day have only been proclaiming their amazing ignorance of history, by treating as mere new-fangled fancies facts familiar more than a thousand years ago. In this, as in numerous other cases, the law exists in nature, yet men calling themselves philosophers, when they come across them, treat them as something new, as the monks thought Greek, on its reintroduction, a new and barbarous language sent by the devil. All the great writers on magic have assured their readers that nearly everything which at first astonished them will, if they only patiently search, be found quite natural. Such is the doctrine of Cardan, of Pomponazzi, of Benedict Pererius (lib. i. c. 1), of Campanella (lib. iv. c. 1); and Paracelsus says

nd research would find all the wonders of natural
tural existing laws and promises of God; so that
no conjurations necessary. In his 'Philosophia
the book Azoth, he contends that we are to seek
ver nature by the same means as the Apostles, by
ayer; and that in good magic (where we may now
alism), all adjurations and godless ceremonies are

ry striking circumstance that the spiritual body,
to the touch of the spirits, seen by the Montanist
, accords perfectly with the doctrines of both
l modern times. It is the vehicle of Plato and
the spiritual body of St. Paul; the nerve-spirit
ress of Prevorst; the spiritual man of Sweden-
spiritual corporeity of Isaac Taylor; the inner
avis, and is precisely the experience of all modern
s.

n gives us a bold proof of his confidence in the
wer of Christians. If a man, he says, calls himself

in God, and cry out, and are burned by the very touch of a Christian and come full before his face. He says, however, that the demons try to ape this power themselves; that when prophets are speaking, they snatch at times fragments of foreknowledge, and so steal, as it were, the oracles of God. But of themselves they can never predict *good.* He says farther that exorcists appeal to the power of angels and demons, who prophesy through goats and *tables.* What the prophecying through goats may mean is not clear, but modern tables illustrate the other practice. This has been seized on as an evidence that modern communications through tables is evil; but these objectors forget that anciently, according to Tertullian, both angels and demons were invoked, and that he gives as a test that the communications of demons are never *good.*

St. Cyprian, who was a pupil of Tertullian, and suffered martyrdom in A.D. 258, bears the same testimony. He declares that the word of the Christian exorcist *burned* evil spirits. 'There is no measure,' he says, 'or rule in the dispensation of the gifts of heaven, as in those of the gifts of earth. The spirit is poured forth liberally, without limits or barriers. It flows without stop, it overflows without stint.' By this, he says, they cleansed unwise and impure souls, restored men to spiritual and bodily health, and drove forth demons who had violently made lodgement in men, smiting them by the spirit and scorching them with its fire. He invited Demetrius, proconsul of Africa, to witness such an exorcism of demons. 'You may see them by our voice, and through the operation of the unseen majesty, lashed with stripes, and scorched with fire, stretched out under the increase of their multiplying penalty, shrieking, groaning, entreating, confessing from whence they came, even in the hearing of their own worshippers, and either leaping out suddenly or gradually vanishing, as faith in the sufferer aids, or grace in the healer conspires' (Life by Cyprian's Deacon Pontius, 17). Well may he exclaim, 'What a dominion is this—what a power of mind.'

y torture of demons on expulsion, is attested also
ilus, Origen, Athanasius, Lactantius, Minucius
others. Minucius says, 'They are expelled out
es of men by the torture of our words and the
speech.' Lactantius says, 'They cry out, after
ng, they are scourged and bound.' St. Hilary says,
groan at the bones of the martyrs, and are burned
.' This spiritual burning by the divine word is
sly corroborated by J. F. Emmett, B.A., in the
logues' of Cahagnet, translated from the French.
ing strictly questioned as to who and what he
ined that the persevering scrutator burned him.
, is another of those numerous corroborations in the
, of the familiar knowledge of the ancients which
ing ignorance of history of literary and learned
age has converted into novel fancies.

an relates that he had a vision, whilst quite awake,
man of more than mortal stature, who showed
led before the proconsul, and condemned to be

astonishing as that of raising the dead. On one of his journeys two Jews attempted to deceive him—the one lay down as if dead, and the other pretended to lament him, and implored Gregory for money for a shroud. St. Gregory threw his cloak over him, and walked on; his companion then told him he had imitated death well, and bade him arise, but he did not move, and to his horror he found him really dead. Origen arguing against Celsus (iii. 24), says 'By the use of the name alone of God and Jesus, we too have *seen many* set free from severe complaints; from loss of mind, from madness, and numberless other such evils, which neither man nor devils had cured.'

For the testimony of Athanasius to the miracles of his time, we have only to turn to his life of St. Anthony, whom he knew personally, and where all kinds of miracles are given. St. Ambrose, who lived to the end of the fourth century, is stated to have fallen asleep as he knelt at the altar on a certain Sunday at Milan, and continued so for two or three hours, the people waiting all that time in wonder. On being at length awoke, he related that St. Martin of Tours was dead, and he had been attending his funeral, and performed the service which he had nearly finished when they woke him up — the day and hour being noted, it was found that St. Martin had died at that time. On the discovery of the bones of St. Gervasius and St. Protasius, Ambrose speaks of the circumstance of his having discovered them, and of a blind man receiving his sight on touching them, with a multitude of other miracles. In his fourth epistle he says, 'You know, ye yourselves saw that many were cleansed from evil spirits, very many, on touching with their hands the garments of the saints, were delivered from the infirmities which oppressed them. The miracles of the old time are come again, when by the advent of the Lord Jesus, a fuller grace was shed on earth.'

St. Augustine, who lived to near the middle of the fifth century (430), bears ample testimony to the continuance of the miraculous power in the church then. In particular

ıe case of Innocentia, a religious woman, who in
ıs ordered to go to the font where she had been
d there to mark with a cross her breast, affected
, pronounced by the physicians incurable, and
immediately healed. He relates twenty miracles,
ıe restoration of a child to life, within two years,
e of St. Stephen.

ne, also living in the fifth century, relates nume-
s, such as the restoration of the sight of a woman
en blind for ten years, the instant cure of the
pents, of paralytic persons, of the casting out of

Sulpicius in his dialogues and life of St. Martin
century, relates a number of miracles which he
have seen himself.

ıt thus proceed through all the fathers of the first
es; the statements are precisely the same. Their
apparitions is universal. Origen says that the
ıgh thought by many to be ἀσώματος, yet could
bodies visible to man. Augustine, De Cura

us that Agnes the martyr, was seen one night at her grave surrounded by a choir of shining maidens. Eusebius relates that Potamiæna, who suffered martyrdom under Severus, promised to appear to Basilides, an officer who had showed her kindness at the time, and that she did, thereby convincing him of Christianity, for which he too soon suffered martyrdom. St. Gregory gives us many narratives of the apparitions of saints and martyrs as well as of demons. Origen contends that the souls of the wicked were often turned into the shapes of beasts, according to their natures, and appeared after their death as such. He contends that these souls, after their death, are bound to the earth by their base and earthly desires, and have often appeared to and disturbed men. (See Ad. Cels. vii., and in other places of his writings). Both he and Irenæus declare the gates of Paradise, somewhere in the middle state, set open to the righteous since Christ's resurrection, but the evil and gross cannot enter it. They frequently appear to men, and also *living persons* can appear in places where they are not bodily (Adv. Hæres, books second and fifth of Irenæus). This is a most extraordinary phenomenon, but confirmed by many instances in those days. (See also Tertullian, De Anima c. vii. De Resur. Carnis xvii). Clemens says (Opp. t. 1020) just the same of the proceeding of the good spirits to Paradise, and the drawing of the earthly towards the earth. Their being changed into the shapes of beasts or thrust into the bodies of other men: but Valentinus believed all the bad to be annihilated (see Walch's History of Heresies, b. i. s. 367). In the later ages, the belief in the apparitions of devils was encouraged by the Roman Church, as it gave the priests great power and profit as exorcists, and led to that prevalence of diablerie, which caused the Protestant Church to renounce the whole idea of apparitions, swinging its pendulum of reaction as far in this direction as it did in the case of miracles; pulling up the wheat with the tares, the natural fact with the abundant harvest of lies.

And here it may be as well to show that some of the

sternest and most logical writers are perfectly satisfied of the historical authenticity of the miracles recorded by the Fathers. Amongst these are Grotius the great jurist, and John Locke the great moral philosopher. Grotius avows his belief in the continuance of a miraculous agency down to this day (see his comments on Mark xvi. 17). He illustrates that text from St. Jerome, Irenæus, Origen, Tertullian, Minucius Felix and Lactantius, as regards the power of exorcism, and refers to the acts of Victor of Cilicia in the Martyrology of Ado, and the history of Sabinus, Bishop of Canusium, in Greg. Turon. for instances of miraculous protection against poison. As to missions, he asserts that the presence of miraculous agency is ever a test whether the doctrine preached is Christ's. 'Si quis etiam nunc gentibus Christi ignaris (illis enim proprie miracula inserviunt 1 Cor. xiv. 22,) ita ut ipse annunciari voluit, annunciat, promissionis vim duraturam arbitror. Sunt enim *ἀμεταμέλητα τοῦ θεοῦ δῶρα*. Sed nos cujus rei culpa est in nostrâ ignaviâ aut diffidentiâ. id solemus in Deum rejicere.' Elsewhere he professes his belief in the miracles wrought upon the confessors under Hunneric, who spoke after their tongues were cut out; and in the ordeals of hot iron in the middle ages (De Verit. i. 17): and in the miracles wrought at the tombs of the martyrs (Ibid. iii. 7. See also de Anti-christ. ii. 502, as quoted by Mr. Newman.)

Locke, in his third Letter on Toleration, fully admits the many miracles performed by the Fathers. He refers to the numerous miracles recorded of Ammon by St. Athanasius in his Life of St. Anthony. That Ammon was borne by angels over the River Lycus, and that St Anthony saw the soul of Ammon leave the body, and then carried up to heaven by angels. The miraculous deeds of St. Athanasius; which are also confirmed by Chrysostom. He says, St. Jerome in his lives of Hilarion and Paul, as well as in his De Vero Perfecto, affirms numerous miracles as of unquestionable authenticity, and he refers also to the numerous miracles in Rosweydus's Lives of the Fathers, to those recorded by

Ruffin, St. Augustine, Chrysostom, Bazil, Hilary, Theodoret, and others. In short, he says, you must destroy the authority and common honesty of all the Fathers, or admit the miracles.

Precisely the same are the opinions of Dr. Ralph Cudworth on this subject. In his 'Intellectual System of the Universe,' which Dr. Henry More designates an effort of gigantic mind, and which Mr Wise, in the Introduction to the Abridgement of the work, says is 'the vastest magazine of reasoning and learning that ever singly appeared against atheism,' he, unlike Middleton, Farmer, Douglas, and that school, asserts the reality of miracles even as performed by evil spirits. He quotes the words of our Saviour, who warned his disciples that false prophets and false Christs should come with signs and wonders, and *τέρατα ψεύδους* should not be mere juggling tricks, but 'the working of Satan *with all power*.' And those of John in the Apocalypse, where he says the beast shall do great wonders, and deceive those who dwell on the earth by means of 'those miracles that he *hath power to do*.' So also of the unclean spirits who were to go forth to the kings of the earth. These, Cudworth says, are plainly not feigned and counterfeit miracles, but true and real ones which God Himself permits them to do; for He positively states that He has given them the power to do them.

These testimonies, and those which might be quoted from Milton, Bacon, Sir Thomas Browne, and many other great men of Cudworth's time, or prior to it, show how much more faith in miracles existed in both churchmen and laity before the principles of Hobbes, Toland, and Tindal had culminated in the infidelity of Hume and the ribald school of Voltaire. Nothing can be more palpable than that this infidelity has insensibly infected, not merely professed sceptics, but the whole body of the Church, whether Established or Dissenting, and that this virus is now breathed from all pulpits, as well as almost all books, under the guise of enlightenment, abandonment of superstition, and pure

is, in fact, not Christianity that is preached—
thy, in uncrippled leviathan power, but Humism,
Volneyism, and Straussism, which, like the
as of the tropics, have coiled round the trunk of
faith, and left it only a rotten, sapless stem,
in the ropes and tangles of a demon creed. It is
h and core of Christianity that we have now, but
parisitism of school theosophy. There is hardly
ngst the religious teachers of to-day who had not
l at the mouth of a well-charged Armstrong gun
he faintest whisper of superstition—that is, the
rtion of the plain Bible truth.

h scouts with disdain the fear that miracles by
can ever establish any evil creed; for whatever
nmoral, is in itself a standing proof against itself,
ame with all power of miracles; and the history
ld has shown that God only permits such evil
certain extent, and accompanies them by marks
gin as unmistakeable as the rattle of a rattlesnake

On the same ground, Cudworth asserts that there was real prophetic matter in the books of the Sibyls, as to a new kingdom to be set up. That this made Cicero so averse to these books, lest they should refer to a monarchy in Rome; and Virgil, on the other hand, to have turned the matter that way. Though nominal and merely professing Christians no doubt introduced spurious matter into these books, yet what can be made apparent to have been in them before the time of Christ may be regarded as genuine.

So much for the Christian Fathers; but it is not in the Fathers only that the miracles of the first six centuries of christendom are maintained. We turn to the whole series of the historians of the church through those ages, and the affirmation is the same. As in all the pagan world of all times, so in all the Christian Church, there is but one voice in the matter. We have a series of five historians of the church, reaching from the apostolic times to the end of the sixth century, Eusebius, Socrates Scholasticus, Sozomen, Theodoret, and Evagrius. Eusebius quotes Hegisippus and Papias, who went before him; Socrates, Sozomen, and Theodoret all treat of nearly the same period of time, from about 300 A.D. to 445; Evagrius advances from 431 to 594 A.D.; yet all maintain the same great doctrine of the copious existence and free exercise of the miraculous power in the church during those six centuries. To state, even in brief terms, the whole of these miracles, would fill a large volume; it is sufficient for my purpose merely to touch slightly upon them. Those who would learn these relations in detail can refer to those histories which are translated and perfectly accessible.

Eusebius, the earliest of them, gives many facts not miraculous, but which are strong proofs of the truth of the Christian history. He affirms the truth of the statement that Agbarus, Prince of Edessa, wrote to our Saviour, begging him to come and heal him of his otherwise incurable sufferings, and offering Him the half of his little state. But our Saviour sent him word this His work in Judea did not

to go to Edessa, but that after his resurrection
end a disciple to heal him. That, accordingly,
fter the death of Christ, was sent by the Spirit,
cured Agbarus, but converted the whole popu-
place. The whole of this account, Eusebius says,
om the public records in the archives of Edessa,
that the whole population of that city was, in
ristians. It is impossible for historic evidence
er.

us that Pilate wrote to Tiberius an account of
crucifixion of Christ, and of his reputed resur-
at Tiberius, according to Roman custom, wished
hrist amongst the gods of Rome, but that the
d, as he supposes, from divine ordinance, because
not to associate with heathen gods, but was to
from the world. That Tiberius, however, was
pressed by the statement, that he refused to
e Christians; and that, as for Pilate, he became
e as to commit suicide. The Greek historians

persons—the Therapeutæ—like an animal, of which the literal expressions are the body, but the invisible sense, that lies enveloped in the expressions, the soul.'

Eusebius tells us that Paul and Peter were put to death by Nero; Paul being beheaded and Peter crucified, and their tombs, he says, remained in the cemetery in his time. He adds, that Caius, in the time of Zepherinus, Bishop of Rome, when disputing with Proclus, said, 'I can show the tombs and trophies of the Apostles, if you will go to the Vatican, or the Ostian road. There you will find the trophies of those who laid the foundation of this church, and who suffered martyrdom about the same time.' The same, he says, is confirmed by Dionysius, Bishop of Corinth (105).

Eusebius farther states that Domitian, who persecuted the Christians, learning, according to Hegisippus, that the grandchildren of Judas, the brother of Christ, were of the race of David, had them seized, intending to put them to death, but so despised their meanness of condition that he let them go. He adds that Trajan also enquired after all the race of David, being apprehensive of them. That the Apostle John wrote his Gospel after the other three, because they had omitted much relating to Christ's birth and early life. That Simon Magus went to Rome and gave himself out as Christ, as did Menander after him, both having great powers of divination. But, perhaps, the most interesting statements of this kind by Eusebius are the following:—

In his time (the fourth century), he saw at Cæsarea, of which he was bishop, a statue of Christ, and a woman kneeling and touching the hem of his garment. The Saviour was clad in a mantle — *διπλοΐδα* — and stretching out his hand. The woman was of that city whence the commemoration. Before her feet was sculptured a plant famed for curing all diseases. He adds that there were also portraits of Christ, and Peter, and Paul, which had descended to his time. Of the facts, being the bishop, and a resident in the place, no stronger authority could exist. Equally interesting and

his information regarding Philip the apostle, ghters.
ed, it appears, to be an old man. In the Acts it d four daughters, who prophesied. Two of these erapolis, remained to old age, and were buried heir father was; another daughter, probably d at Ephesus, where John the Evangelist, who a great age, was also buried. Simeon, the son , also lived to be a hundred and twenty, thus to the second century, and being put to death n. By these very old individuals, apostles, or of c time, the evidences of the Gospel history were n to a period which would enable old people ot all out of the third century, to say they had In fact, Papias, Bishop of Hierapolis, and the n of the church, was a hearer of St. John, ac- Irenæus, who says himself that he drew his m the companions of the Apostles (150). He eived much information from the daughters of

culous circumstances regarding the martyrdom of Polycarp. This veteran saint at the age of eighty-six, whilst praying in bed, saw his pillow as all on fire, and as being wholly consumed. This he felt to be an intimation of his martyrdom by fire. As he was brought into the city, a spirit-voice spoke to him aloud, so that it was heard by the brethren attending him — 'Be strong, Polycarp, and contend manfully.' When the executioner set fire to the pile, the flames curved out round him like an oven, and would not touch him: and he stood within like a figure of gold and silver, and a fragrant scent spread around from the pile, as of most aromatic drugs. As the fire would not touch him, the executioner thrust him through with his sword.

Natalius, in the third century, he tells us, having accepted the bishopric of an heretical church at a salary, was lashed through the night by angels to such a degree that he renounced the office the next morning. Narcissus, the thirteenth Bishop of Jerusalem, only about fifty or sixty years before Eusebius's own time, during the watch of the Passover, being informed by the deacons keeping the vigils that the oil failed, ordered them to fill the lamps with water, and having prayed, they were lit and not only burned brilliantly, but that some of the water thus converted into oil was kept to his time. Narcissus, having been falsely charged with a great crime by three men, one of them prayed that if the charge were not true, he might perish by fire; the second, that his body might be wasted by a foul disease; and the third that he should be struck blind: and everyone had his prayer fulfilled.

Amongst a great number of other miracles, during the terrible persecutions of the Christians in Egypt by Domitian and Maximian, the wild beasts, though they would turn on the keepers, frequently would not touch the martyrs, so that they were obliged to despatch them with the sword; and this in the third and fourth century. Many miracles occurred during the persecutions in Palestine, in the time of Maximinius, contemporary with Constantine. The fate of this tyrant

cle. He was consumed by fierce and agonising
s. He was thrown on the ground and consumed
skeleton; his heart beating violently; his mar-
g in his bones, and his eyes falling out. And
, confessing the judgement for his cruelties to the

ne most completely attested miracles to be found
s, is that of the rain given in answer to prayer.
rcus Aurelius, when about to engage in battle with
ns and Sarmatians, was with his whole army suf-
utmost distress from thirst, in consequence of a
nt. The Christians belonging to the Militine
led down and prayed for relief. This was a sin-
to the enemy, but the effect was more singular
hunder-storm, driving in the face of the enemy,
them, and the rain copiously refreshing the
ey put the foe to the rout (211).
quotes this account from an Apology for Chris-
ressed to this very emperor by Claudius Apol-
ut A.D. 176. The event had occurred to the

The intercession is there ascribed to Jupiter Pluvius, and Mercury, according to the views of the pagans as we have them in Dion Cassius, Julius Capitolinus, and Themistius: but the Christians claimed the miracle evidently on the best grounds, having directly prayed for it.

The last of the miracles recorded by Eusebius which I shall notice are those of the cross appearing to Constantine, and the discovery of the sepulchre and cross of Christ by Helen, the emperor's mother. In the first case, Eusebius says that he himself heard Constantine declare, and confess it with an oath, that when he was going to attack the tyrant Maxentius, and was full of doubt, as he was resting in the middle of the day, and his soldiers about him, he and all the soldiers saw a luminous cross in the heavens, attended by a troop of angels, who said, 'O Constantine! by this go forth to victory!' He asked the soldiers if they saw and heard this, and as they replied they did, he knew that it was real. At night Christ appeared to him in a dream, having the same cross, which He ordered him to have wrought upon his banners with the words, Ἐν τούτῳ νίκα—by this conquer. On this he ordered the army to mark on their shields the first letter of the name of Christ, χ, and thus rushing on the enemy defeated him near the Milvian Bridge, before the gates of Rome, Maxentius himself being drowned in the river. On entering the city in triumph, he had the banners of the army modelled according to the form he saw in the vision, with the same words inscribed upon them. This standard was thenceforward called the Labarum, or Standard of the Cross.

In support of this account we find Constantine not only new-modelling his banner, but about three years afterwards erecting a triumphal arch in Rome in honour of the victory, and inscribing on it that the victory was won *instinctu divinitatis*. We have Nazarius, a pagan orator, in an oration in A.D. 321, though, as a pagan he omits to name the cross, acknowledging that heavenly warriors appeared in the air in armour, flashing a celestial effulgence, who, gliding down

from heaven, declared that they meant to fight for Constantine. We have Lactantius, before A.D. 314, asserting in his De Mortibus Persecutorum, that Constantine had the letter $\chi$ inscribed on the shields of the soldiers, in consequence of a dream, and conquered Maxentius in consequence. Socrates, Philostorgius, Gelasius, Nicephorus, and Sozomen all declare the truth of the appearance of the cross in the sky; the last, however, on the authority of Eusebius.

With respect to the discovery of the sepulchre and cross of Christ, Eusebius is somewhat meagre, and his account is not given in his history, but in his Life of Constantine. We are informed that his mother the Empress Helena made a pilgrimage to Jerusalem in A.D. 326, when nearly eighty years of age, in order to discover these sacred memorials. Relying on the fact that the Jews buried the instruments of death with the corpses of the malefactors, they calculated with much confidence on finding the crosses on which Jesus and the thieves had been suspended. They ascertained the exact spot by the aid of Jews as well as Christians, whose ancestors had continued to live in Jerusalem. They found that Hadrian had endeavoured to disguise the place by building over it a temple of Venus. By the orders of Constantine, this was demolished, and the earth which had been thrown over the ancient sepulchre removed, and the cave of the sepulchre found. Eusebius himself says nothing of the discovery of the cross, but instead gives a letter of Constantine's to Macarius, Bishop of Jerusalem, in which he speaks of the discovery of 'the token of the Saviour's most holy passion,' being discovered buried under the earth, and of its identification by 'miracle.'

This account was confirmed, but not much more particularized by St. Cyril, one of the clergy of the Church of the Holy Sepulchre, which Constantine built over it. He then in A.D. 361, or twenty-five years after, speaks of the Holy Sepulchre, and the Church over it, as well as of the Holy Cross in a letter to the Emperor Constantine. St. Ambrose, and Chrysostom, speak of the three crosses as having been found

by Helena. The historians Theodoret, Socrates and Sozomen all relate the circumstance that the inscription written by Pilate was found loosened from the true cross, and that the cross of Christ was identified by miracle;—namely, by a certain woman (Sozomen says a lady of rank in Jerusalem), who had for years been afflicted with an incurable disease, and who, Socrates says, was in a dying state, being borne to the crosses. Having been enabled to touch two of them, she remained still unrelieved, but on touching the third was instantly healed, and restored to her full strength. Sozomen adds that it was said also that a dead person was restored by the same application. Paulinus, and Sulpicius on his authority, add the latter circumstance. Rufinus agrees mainly with the other historians: Socrates, Sozomen and Theodoret say that Helena sent the nails of the cross to her son, who had one or more welded to his helmet, to defend his head from hostile weapons, and the rest made into a bridle-bit to fulfill the prophecy of Zechariah xiv., 'That which shall be upon the bit of the horse, shall be holy to the Lord.' Paulinus adds that, like the widow's cruse of oil, the true cross had the property of giving off fragments for relics, without diminishing in bulk.

Of the many volumes of fierce controversy regarding these two last miracles; the denial of their truth in toto by Protestant writers; the assertion that even the true place of the sepulchre and crucifixion was not hit upon by Helena, &c., it is unnecessary for me here to speak. My business is alone with historical evidence of the time when these occurred and immediately afterwards; with the circumstance that the highest authorities of the church of those ages attested the facts, and that the early church accepted them as true. These specimens may serve for the first six centuries. I can only glance cursorily at a few more of the numerous mass of miracles which extend through the histories of these ages. Sozomen, one of the historians of the church during this period, tells us that his grandfather and all his family

had been converted to Christianity at Gaza, through seeing Hilarion expel a devil by the mere name of Christ, which had resisted all the efforts of Jews and pagans. Theodoret says, that James, Bishop of Antioch, in the fourth century, had power to raise the dead, and perform many other miracles. The death of Arius is related by all these historians, as by a sudden and signal judgement at the moment that the Emperor Constantine was going to force him on the orthodox church. Sozomen and Socrates both relate of Spiridion, Bishop of Trimithon in Cyprus, that when a country farmer, he had robbers in his sheep-fold by night, whom he found bound fast there in the morning, and that this had been done by protecting spirits. They relate, also, a circumstance bearing a marked resemblance to the spiritual manifestations of to-day. An individual confided a deposit to the care of his daughter named Irene. She buried the money for greater security, and soon after died. The owner called on Spiridion for the money, who, knowing nothing of it, searched all the house for it in vain. The man tore his hair, wept, and was in great distress. Spiridion bade him be calm, proceeded to his daughter's grave, called on her to inform him where the deposit was concealed, received the information, and restored it to the owner. The reader will recollect the similar case in the chapter on Greek spiritualism, where Periander, the tyrant of Corinth, obtained the same information of a deposit from his deceased wife, by going to the oracle of the dead; and later in the history of the church, we have a similar statement regarding Synesius, Bishop of Cyrene, which is still more remarkable as, since the case of Belshazzar, in Daniel, it is, perhaps, the oldest instance of direct spirit-writing on record. Evagrius, a philosopher, was, after much labour, converted to Christianity by the bishop, and brought him a bag of three hundred pounds in gold for the poor, saying Synesius should give him a bill under his hand that Christ should repay him in another world. Synesius gave the bill, and the third day after the funeral of Evagrius he appeared to Synesius in the

night and bade him go to his sepulchre, and take his bill, as Christ had satisfied his claim. On relating this to the sons of Evagrius, they remarked that it was very curious, as their father had insisted on their burying the bill with him, and they had done so. They then all proceeded to the grave together, opened it, and found the bill in the hand of the dead man, thus subscribed in the undoubted hand of the deceased philosopher:—'I, Evagrius the philosopher, to thee, most holy Sir, Bishop Synesius, greeting. I have received the debt which, in this paper, is written with thy hand, and am satisfied; and I have no action against thee for the gold which I gave to thee, and by thee, to Christ our God and Saviour.'

Socrates and Sozomen both confirm the account of Ammianus Marcellinus, of the philosophers endeavouring to discover the successor of the Emperor Valens by a table and alphabet, and of their success.

Sozomen says, that Eutychian, a monk of Bithynia, in favour with Constantine, having desired the gaolers to take off the fetters of a prisoner who was grievously tortured by them, and being refused, went to the prison attended by Auscanon, a venerable presbyter of the church; the doors of the prison opened at their approach, and the chains fell from the prisoner's limbs. They then went to the emperor, and procured his release, as he was found innocent. All these historians assert that the Asiatic Iberians, a nation to the north of Armenia, were converted to Christianity by means of a captive Christian woman, who cured the child of the king, when all other means failed, by laying her hand on it in the name of Christ. They add, that the king afterwards building a Christian church, one of the columns could not be raised by any human power, but the same captive remaining in the temple in prayer all night, the next morning the column was found standing erect, but suspended in the air at some distance above its base. Whilst the king and the workmen were gazing in amazement at the phenomena, the column slowly descended to the base and

became fixed. The suspension and descent of tables now-a-days, is nothing to this, and without the tables no one could credit the suspension of the column in A.D. 331. St. Martin of Tours, is declared by Sozomen to have restored a dead man to life, besides performing many other miracles. Socrates and Theodoret relate that Julian the apostate, desirous of receiving an oracular message from the temple of the Daphnean Apollo at Antioch, the reply was that the oracle could not speak whilst the body of Babylas the martyr, and those of other Christians, remained buried near the temple, and Julian was obliged to allow the Christians of Antioch to remove these remains to the city in public procession. They add, that Julian, the uncle of the emperor, having committed indecent profanations in the church at Antioch, was, with his assistants, struck with a loathsome disease, and that he died eaten by worms. His wife, a Christian, implored him to repent of his impious conduct, and he endeavoured to undo his deed when too late.

All these historians relate the attempt of Julian to rebuild the temple of Jerusalem, in much the same manner as Ammianus Marcellinus the pagan, as already given by me in the chapter of spiritualism of the New Testament. Julian himself alludes to it in a letter quoted by Bishop Warburton, who treats it as one of the most perfectly proved facts of history. The same three historians relate that Julian having put to death a young Christian of Antioch, named Theodore, fire fell from heaven and destroyed the temple of Apollo there which Julian was constructing. That Julian, having at Cæsarea Philippi, thrown down the statue of Christ healing the woman with an issue of blood, mentioned by Eusebius, and erected his own in its place, it was immediately smitten by thunder, and prostrated on the ground, face downwards. That the pagans dragged the statue of Christ round the city, and mutilated it, but the Christians collected the fragments and preserved them in the church, where Sozomen says they were in his time. Sozomen says that when Julian was killed in Persia, his death was seen in

Asia by one of his own officers on his way to join him, but at twenty days' distance of travel; and by Didymus the blind Christian at Alexandria in Egypt. Theodoret says his death was also seen by his namesake Julian, a monk, in his monastery at many days' distance. These historians relate that nothing was more common amongst the ascetics in the desert of the Thebais, than curing diseases by the laying on of hands and anointing with oil. Sozomen says that John the apostle raised a man from the dead at Hierapolis, and that the daughters of Philip living there did the same. In these histories are many instances of remarkable prophecies, and of visible interposition of armed angels in defence of the Christians, as in the case of Gainas the Goth, attempting to take Constantinople against Arcadius, in support of the Emperor Theodosius.

The last miracle in the histories of the Christian church of the first six centuries which I shall refer to, is that of the sixty-six Christian professors at Carthage, whose tongues Hunneric the Vandal cut out in the year 484. He also cut off their right hands, besides putting numbers of others to most barbarous deaths. It is stated, and that by numerous eye-witnesses and contemporaries of the highest character, that these confessors, though their tongues were cut out to the very roots, continued to speak during their lives as perfectly as before. Victor, Bishop of Vite, who published his account only two years after the event, says that he saw one of these men at Constantinople, named Reparatus, who had become a sub-deacon there, and in great favour with the Emperor Zeno, and that his speech was perfect. Æneas of Gaza, says he saw a number of these men at Constantinople, found their articulation admirable, and examined their mouths to satisfy himself that they had no trace of a tongue. Procopius, the well-known historian, gives the same evidence of some of them living in his own time, and adds that two of them, on becoming dissolute, immediately lost the use of this miraculous speech.

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as the rest of the narratives of these historians. From all history which, as Lord Bryon well says—

Lies like truth, and yet most truly lies,

we must make a liberal deduction of falsehood; but when that is done, there must be left a substantial residuum of truth, of which miracle claims its legitimate dividend. To say that all the miracles of the early Christian church were sheer fiction, would be to stamp that church, instead of being, with all its faults, undoubtedly the best church which the world had seen, the most infamous, not only of all churches, Jewish, pagan, or others, but the most infamous of all human institutions. The characters of many of the holy and great men who vouched for many of these miracles, and the historic evidence first produced, repel such a charge. In common with all ages and peoples, the early Christian church must claim its share of miracle as its hereditary human right, if it claimed no more. We must admit proper historic evidence on all subjects, miraculous or ordinary, or in the words of Cicero and John Locke, we destroy history altogether.



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In this philosophy the soul of man was represented as in Egypt and India, and by Plato and Pythagoras in their creed drawn thence, as descending from the Divinity to earth on a course of trial and purification. This purification was thought to be greatly promoted by conquest over the senses, and this conquest to be accomplished at once by prayer and temperance and purity of body. By these means men became endowed with power, not only from on high but from surrounding nature, which entered into union with it by certain secret influences, which were resident in nature but tending upwards into a higher nature. They were, in fact, fully cognisant of what are now called the mesmeric and magnetic principles which open the gates of clairvoyance, and through the same admit the disembodied spiritual natures to approach ours sensibly. This school thus taught all the sublime theories of Brahminism, and Buddhism; of the ascension by means of spiritual abstraction and ecstasy into the unity with the divine whilst still in the body; and at this point they came in contact with the clearer light and flame of Christianity, and were elevated by it into a nobler spiritual sphere than unassisted paganism had hitherto reached.

Porphyrius, one of the greatest teachers of this faith, says Apollonius of Tyana, who may be termed its prime practical demonstrator, was four times united to the Deity by inward life; and by pursuing the plan laid down in the Banquet of Plato, the Deity was manifested to him, though He has neither form nor ideas, but is established above intellect and everything intelligible; and he adds, that he himself, when sixty years of age, was thus also united to the Deity.

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intellectual mould, and could not get out of it. They saw Christianity from the temple-door of their own philosophy, and found it so *homousian* that they thought it ought to enter in, not they go out to it. The pride of Greek philosophy could not stoop to Hebrew revelation, but rather sought to draw strength from it, than become absorbed by it. It is on this account that the Neo-Platonists have been regarded as rivals and antagonists of Christianity, and as embodying the last effort of paganism to maintain itself against the new and more powerful faith. But this is a total mistake on the part of Bishop Lloyd, Küster, Mosheim, Brucker, and others, who have represented the Neo-Platonists as having set up Apollonius Tyanæus as a sort of rival of Christ. Meiners, in his 'History of the Origin, Progress, and Decline of the Sciences in Greece and Rome,' has fully exposed the absurdity of this idea. He says that these writers have not only forgotten all chronology, but they have made the foulest charges on Pythagoras, Porphyry, and Iamblichus. That the miracles which they say Porphyry and Iamblichus invented and attributed to Pythagoras, are related by the very oldest biographers of Pythagoras. That Apollonius of Tyana was born about the time of Christ, and began his public teachings quite as early, and that Philostratus even wrote his Life of Apollonius before Ammianus Sacchas, the first of the Neo-Platonists, began to teach. That to attribute the invention of the miracles of Pythagoras to Philostratus, Porphyry, and Iamblichus, is a display of such ignorance as he could not understand how the most moderate scholarship could have fallen into it. That so far from the Neo-Platonists showing any antagonism to Christianity, they confess the highest respect for Moses and Jesus Christ: never thought of impeaching their miracles; that neither Porphyry nor Iamblichus have ever been convicted of a single fiction; and finally, that, in their writings, there is not a single trace of a comparison and assimilation of the miracles of Pythagoras with those of our Saviour.

This is quite true, and as the forerunner of this celebrated

school of spiritualists, let us take a concise view of Apollonius of Tyana: —

This great Theurgist, so much celebrated by the Neo-Platonists, was born at Tyana, in Asia Minor, about the same time as Jesus Christ. He was a man of fortune, and devoted himself to the philosophy of Pythagoras. He abstained from animal food, went barefoot, and wore only the skins of animals—a rather inconsistent thing to eat no meat, but to encourage those who did by buying the skins of the slain beasts. He imposed a five years' silence on himself. He also entered for a time a temple of Æsculapius at Ægas. He divided his patrimony with his brother, and the brother having spent his half, he divided the remaining half with him. He travelled to Babylon, to Susa, and even to India to acquire the spiritual philosophy of those regions. He was of a remarkably handsome and impressive person. He became not only profoundly informed in Eastern philosophy, but developed by his dietary and ascetic habits, and by earnest prayer into a great medium. He travelled, not only to the places already mentioned, but to nearly all the great oracles, to that of Amphiarus, to Delphi, and Dodona; he visited Egypt, Æthiopia, Crete, Sicily, and Rome, everywhere conversing, not only with the philosophers, but with the people of all ranks, learning their real experiences. Wherever he went, he incited to purity, to prayer, and morality; he cured the most dangerous diseases, and predicted future events. A terrible pestilence raging at Ephesus, he was sent for, and there, it is asserted, discovering a demon incarnated in a human body, he ordered him to be stoned, and the plague was at an end.

At Corinth he became much attached to a young man named Menippus, who, contrary to the philosopher's advice, married a rich and beautiful woman. On the wedding-day Apollonius walked, unbidden, into the house, and commanded the demon which animated the body of this woman to come out of her. After a vain resistance she came out, confessing that she was an empuse, or sort of vampire, who meant to

# CHAPTER XIX.

## RNATURALISM OF THE NEO-PLATONISTS.

is not a human work, but is divine and supernatural, and urally sent from heaven.

IAMBLICHUS, *De Mysteriis Ægyptorum.*

'Tis Apollonius sage, my trusty guide
And good instructor. KEATS'S *Lamia.*

DENT with Christianity arose the Alexandrian of philosophy, the last school of the philosophy It was based on the psychological systems of

gorean number of harmony, Plato's ideas of the creation and the separation from the world of sense, constitute the proper fabric of the so-called Neo-Platonic school.'

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have sucked up the life of Menippus. On this story Keats has framed his beautiful poem 'Lamia.'

On another occasion Apollonius is said to have met a bridegroom in great agony of grief following the bier of his bride. He ordered the procession to stop, and recalled the young woman to life. Probably these accounts have been a great deal embellished, but there is no reason to doubt from the immense reputation of Apollonius, that his theurgic power was enormous. He cured all kinds of diseases by precisely mesmeric means. He was a great magnetist as well as spiritualist, having studied all the scientific and psychologic arts of the time in the schools and temples of every renowned country. Like the Emir Bechir of our time, he sent his magnetic remedies to any distance, and they expelled disease. He made a constant distinction betwixt magic and sorcery. Magic he held in the original sense, as a power conferred by science and the Divinity to promote health and virtue; sorcery as the abuse of it, practised by the aid of devils for base purposes. His own words in his letters preserved by the Emperor Adrian, are worthy of all attention at this day:—'A sorceror I am not, but a better man, sustained by God in all my actions. Sacrifices I have no need of; for God is always present to me, and fulfills my wishes, so that I leave all these cheats and evil-doers far behind me.' After denouncing sorcerers, whose sordid souls, he says, are only bent on collecting riches, he adds, 'I believe, from firm conviction, that young people should not even speak with such persons.'

The philosophy of Apollonius was purely Platonic and Pythagorian. Plato, in the Timæus, says that between God and man are the daimones, or spirits, '*who are always near us, though commonly invisible to us, and know all our thoughts.* They are intermediate between gods and men, and their function is to interpret and to convey to the gods what comes from men, and to men what comes from the gods.' How exactly accordant with the Christian doctrine of angels and *ministering spirits!* Both Plato and Pythagoras recom-

school of spiritualists, let us take a concise view of Apollonius of Tyana: —

This great Theurgist, so much celebrated by the Neo-Platonists, was born at Tyana, in Asia Minor, about the same time as Jesus Christ. He was a man of fortune, and devoted himself to the philosophy of Pythagoras. He abstained from animal food, went barefoot, and wore only the skins of animals—a rather inconsistent thing to eat no meat, but to encourage those who did by buying the skins of the slain beasts. He imposed a five years' silence on himself. He also entered for a time a temple of Æsculapius at Ægas. He divided his patrimony with his brother, and the brother having spent his half, he divided the remaining half with him. He travelled to Babylon, to Susa, and even to India to acquire the spiritual philosophy of those regions. He was of a remarkably handsome and impressive person. He became not only profoundly informed in Eastern philosophy, but developed by his dietary and ascetic habits, and by earnest prayer into a great medium. He travelled, not only to the places already mentioned, but to nearly all the great oracles, to that of Amphiarus, to Delphi, and Dodona; he visited Egypt, Æthiopia, Crete, Sicily, and Rome, everywhere conversing, not only with the philosophers, but with the people of all ranks, learning their real experiences. Wherever he went, he incited to purity, to prayer, and morality; he cured the most dangerous diseases, and predicted future events. A terrible pestilence raging at Ephesus, he was sent for, and there, it is asserted, discovering a demon incarnated in a human body, he ordered him to be stoned, and the plague was at an end.

At Corinth he became much attached to a young man named Menippus, who, contrary to the philosopher's advice, married a rich and beautiful woman. On the wedding-day Apollonius walked, unbidden, into the house, and commanded the demon which animated the body of this woman to come out of her. After a vain resistance she came out, confessing that she was an empuse, or sort of vampire, who meant to

hy by Philostratus, on the ground that a life of written soon after his death did not contain many els done by him; and that these first appeared y Philostratus years afterwards. But he takes tell you that Philostratus wrote his life from the authentic data preserved by Adrian, which ex- hole mystery, and adds that very authenticity to ife which he sought insidiously to annihilate. books do we see now-a-days published, which n no authentic documents, and have to retire ork thus legitimately produced appears. Apollo- e represents himself as a Messiah, but simply a theurgist inspired by God.

Apollonius was the herald of the new school, he founder, only its great foundation stone. Am- chas is regarded as the organiser of the school or 20 A.D., and its most distinguished disciples were orphyry, Proclus, and Iamblichus. Ammonius igin of his spiritual philosophy avowedly from

could perceive spirits, and by their help could perform miracles.

Plotinus, one of the earliest disciples of Ammonius, has all the character of an Indian Yogi, a Buddhist devotee, or a Christian ascetic. He lived in the deepest abstraction, fasted often, and fell into ecstasy or clairvoyance, in which condition he seemed to see through all around him, perceived the moral condition of every man, and penetrated the most concealed mysteries. An humble widow, who lived with her children in his house, on one occasion had a valuable necklace stolen. She caused all the inmates to pass in review before Plotinus, who looked sharply at them, and then pointed to one with the words, 'This is the thief;' and the man, after some denial, confessed. Porphyrius, his disciple and biographer, also relates that Plotinus once came suddenly to him and said, 'Thy intuition, Porphyrius, has not its foundation in the spirit, but proceeds from bodily ailment;' and he, therefore, advised him to travel to Rome, where, indeed, he was cured.

These may seem rather instances of natural sagacity than of spiritual clairvoyance; but the same clear vision is represented by Porphyry as so habitual, that it amounted to more than sagacity, to infallible intuition. It was, moreover, accompanied by great theurgic power. One Olympius, who held the first rank in philosophy, challenged him to a trial of magical arts. Plotinus let loose upon him all his spiritual potency, and said to his disciples, 'Now Olympius shrinks together like a purse;' which Olympius found, and that so painfully, that he abstained from his hostility, and acknowledged Plotinus to be possessed of the highest spiritual power.

The teachings of Plotinus, as detailed by Porphyry, are precisely those of the Indian Brahmins and Buddhists. They are the unity attainable with God by spiritual abstraction and bodily subjection. That God is not merely without but within us, not in a place, but in the spirit. God is present to all, but men fly from Him, and go forth out of Him, or

of themselves. Disembodied things are not se-
space, but by the difference of qualities; if this
eases they are immediately near each other. In
union with God, which, as thus stated, can only be
ke Him in quality and disposition, the soul looks
f and into God, glorified and filled with divine
out any earthly weight, which only again shows
y darkening. Out of the eternal light-fountain
increasing images, powers, shapes or spirits like
f Heraclitus; that we may regard the universe as
spirits, and animated by them. To this com-
pirits which surrounds us in manifold forms, man
rive by withdrawing himself from the outward
ractions. Thence such community is obtained in
hich generally is the work of spirits. Plotinus
is community, and from it drew all his power; by
led the most dangerous diseases, and obtained an
utation by foretelling future events, and perform-
man acts. He declared, like Socrates, that he

that Cunapius styled him θαυμάσιον,—worthy of admiration, and Proclus θεῖον, or divine, was not of Porphyrius's opinion, that we received our intimations simply from harmony with nature, but rather from that harmony with God which Plotinus inculcated, and with the spirit-train descending from him in uninterrupted succession.' The idea of God is imprinted on our souls as well as of spirits which are perceived, not by reason, nor the processes of reason, but by a pure and simple conception, which is eternal and contemporary with the soul. These spirits are mediators between God and man, and succeed each other in regular ranks; so that those nearest to God are ethereal, the demons of air next, and the souls more earthy last.

He teaches that these spirits confirm our dreams of the future; that their prescience extends over everything, and fills everything capable of it, as the sunshine does. They give us also intimations in our waking hours. They who do not deserve these intimations, or disregard them, do not believe in them, precisely because they have them not. In ordinary dreams we sleep, but in extraordinary, or divine dreams, we are in something more than a waking state. The soul which unites itself to the pure spiritual natures, receives power of a wider perception of things from them; powers of healing and restoring; of discovering arts and new truths. But there are different degrees of this inspiration; sometimes the soul possesses the highest, sometimes the intermediate, sometimes only the lowest degree.

Thus Iamblichus was perfectly familiar with clairvoyance in all its stages. In his work on the Mysteries, he gives an exact description of the cataleptic condition of a person in the mesmeric trance. 'Many through divine inspiration are not burned with fire when it is applied to them. Many also, though burned, do not apprehend that they are so, because they do not then live an animal life. Some, though transfixed with spits, do not perceive it; others who are struck on the shoulders with axes, and others who have their arms cut off with knives, are by no means conscious of what is

m.' In fact, the author of the clever American
'The Apocatastasis or Progress Backwards,' says
he ancients had all the following kinds of manifes-
ve have them, physical, psychological or mixed:—

s, both fixed and moving.
encircling the Medium.
ra, luminous, or otherwise visible; self-visible spirits.
ds, cries, voices in the air, trumpets, speaking spectres, musical
ations, musical instruments played.
bodies moved, and suspended in the air.
ums suspended, and moving in the air.
ce,— magnetic sleep — magnetic insensibility.
-speaking, spirit-writing.
king unknown languages.
vering mental questions.
voyance, both in relation to time and space,
etisation by the eye, the hand, by music and by water.
s answering questions through Mediums and without Mediums.

us explains what is said by Porphyry, that some
fall into a trance on hearing music; and he
he was acquainted with instances of person
st divine spirit-music, as persons approaching
en hear it, and as we have some remarkable living

'Prayer constitutes a portion of the sacred service, and confers a universal advantage on religion, by creating an unerring connection between the priests and God. This in itself is praiseworthy and becoming, but it farther conducts us to a perfect knowledge of heavenly things. Thus, prayer procures us this knowledge of divine things, the union of an indestructible bond between the priests and God: and thirdly — and which is the most important — that inexpressible devotion which places its whole strength in God above, and thus imparts to our souls a blessed repose. No act prospers in the service of God where prayer is omitted. The daily-repeated prayer nourishes the understanding, and prepares our hearts for sacred things; opens to man the divine, and accustoms him by degrees to the glory of the divine light. It enables us to bear our sufferings and our human weaknesses; attracts our sentiments gradually upwards, and unites them with the divine; produces a firm conviction and an inextinguishable friendship; warms the holy love in our souls, and enkindles all that is divine. It purges away all waywardness of mind; it generates hope and true faith in the light. In a word, it helps those to an intimate conversation with the gods, who exercise it diligently and often. From this shines forth the reconciling, accomplishing, and satisfying strength of prayer. How effectual it is! How it maintains the union with the gods! How prayer and sacrifice mutually invigorate each other, impart the sacred power of religion, and make it perfect! It becomes us not, therefore, to contemn prayer, or only to employ a little of it, and to throw away the rest. No, wholly must we use it, and above all things must they practise it who desire to unite themselves sincerely with God' (sect. v. c. 26).

It is clear that this remarkable school of full-length spiritualists came so near to Christianity that it is wonderful that they did not come altogether into it. But perhaps the Christians and the spirit of the age were as much to blame for this as themselves. 'Upon the early introduction and diffusion of the Christian doctrines,' says Colquhoun in his

f Magic, etc.,' 'everything that related to the
as well as to the religion of the pagan world, was
the new converts with violent abhorrence, as
impiety, and was, moreover, presumed to be dia-
pposed to the purer tenets embraced in the new
ose phenomena especially which were alleged to
manifested in the ancient temples of heathenism,
ly regarded as the offspring of supernatural agency,
deemed peculiarly obnoxious, and consequently
zealously anathematized and proscribed by the
hristians, as the impure and infamous works of
These phenomena, indeed, were universally
ed to be, not only authentic, but miraculous; but
miracles, produced beyond the pale of the Chris-
were accounted satanic or demoniacal' (p. 209).
e principles came on many sides so near to Chris-
t they at length unconsciously produced a powerful
n the professors of that religion, and the views of
tonists eventually passed over, through Dionysius

God: in the idea of the absolute, in which, however, objective revelation contains no more than corresponds with the subjective powers of man. True mysticism must include the idea of truth and goodness, of beauty and virtue, as beams of spiritual perfection and religious self-consciousness; and as a universaly illuminating centre, must penetrate the whole spiritual organism.'

In this sense, mysticism and Neo-Platonism have found votaries and defenders through all succeeding ages. Amongst the most distinguished later ones we may enumerate Tauler and the rest of the 'Friends of God.' Fénélon, Madame Guyon, Gall, Cudworth, Glanville; and especially Dr. Henry More. Such, too, are the Theosophists of the sixteenth and seventeenth centuries, who united the search after the secrets of nature with those after the secrets of the soul. Of these were Theophrastus, Paracelsus, Adam von Boden, Oswald Croll, and later, and under fresh modifications, Valentine, Weigel, Robert Fludd, Jacob Böhme, Peter Poiret, etc.

Mysticism, which is but another name for a clear and full spiritual consciousness, traces itself up to Neo-Platonism and Christian asceticism; these trace themselves to Egypt and India, and Egypt and India trace their psychologic philosophy to the primal illumination of mankind. Well, therefore, did Iamblichus affirm that admissibility to spirit-power 'is eternal and contemporary with the soul.'

# CHAPTER XX.

## PERNATURALISM OF THE ROMAN CATHOLIC CHURCH.

rounded belief, gross superstition, by which true religion is infected and adulterated, hath proceeded; but from the right down Atheism. MERIC CASAUBON *Of Credulity dulity in Things Natural, Civil and Divine*, 1668.

o hate the very name of a miracle, in reality suppose the all miracles; the tying up the hands of the Almighty sing events according to His will.

BISHOP BURNET'S *History of his own Times*, Book ii.

delusions, as this church. The frightful tale of its persecutions, its wholesale martyrdoms, its trampling on every opposing thought and principle in the heart of man, its turning the sacred uses of religion into a trade for money, and its suppression of the use of the Bible to the laity, are all matters of unquestionable and notorious history. The enlightened professors of this faith do not attempt to deny these things, but, like enlightened Protestants, they attribute them to the natural abuses of the truth attendant on worldly power and its inevitable corruptions. The great principles of the Roman Catholic religion are, for the most part, true and gospel principles, which have been abused by priestcraft for selfish purposes. The doctrines of miracles and of an intermediate state, which Protestantism has abandoned, are founded ineradicably on both the Old and New Testaments; but have been so abused by the Catholic Church in past ages, when it had the Christian world wholly to itself, that Protestantism has, in its indignation, renounced them, and renounced them to its cost. The abuse of the doctrines of purgatory and of miracle, and demoniacal possession, in the later ages of Catholicism, were, in truth, so enormous that, operating on the ignorance which the exclusion of the Bible and the discouragement of learning produced, and which the church thought favourable to absolute power, the Christian world was in the fifteenth and sixteenth centuries overrun with absurd legends of diabolism and lying miracles. Rival orders of monks and friars manufactured miracles, and cast out pretended devils to obtain popularity and preference over each other, till the whole of the public mind was debauched by these acts, and the ignorant people saw devils and ghosts, and miraculous events everywhere. It was high time that a reform took place, but the Protestants, in their impetuous zeal, were not content with reform, they demanded a revolution, in which some great and imperishable principles were, for a time, swept away amid the rubbish of superstition and priestcraft. The truth lay midway betwixt Credulity and Incredulity; but the Reformers were in no mood to take any middle

way; to destroy one extreme, they rushed to another. In the reigns of the Tudors and the Stuarts even, they abused the same political power as the Catholics had done, and burnt, destroyed, imprisoned, and banished those who differed from them in religious belief. We shall have more to say on these heads when we come to Protestantism. For the present, it is only necessary to remark that, though the Roman Catholics received a severe chastisement for their abuse of the great principles of Christianity during their enjoyment of a power grown licentious, they have never for a moment abandoned their faith in the eternal truths of sensible spiritual communion with humanity; in other words, in 'the communion of saints;' in the existence of an intermediate state, the *scheol* of the Old and the *hades* of the New Testament; nor in the power of the church and of its worthy servants to work miracles. They behold with a certain satisfaction the consequences to Protestantism from the abandonment of these truths, consequences which they have always foretold—namely, a sterile deadness of faith, an incapacity for the higher spiritual receptivity of evidence, a wide-spread and ever-spreading infidelity, disguised as rationalism; a materialism fast enveloping the world, and in its rear the inevitable soul-frost of atheism.

Punished by the great onslaught and giant breach of Protestantism, the Roman Catholics, nevertheless, hold their faith in these truths, though somewhat quietly, before the world. Deeply sensible that their lavish feigning of diabolic agency was a crime which brought its severe penalty, their priests are now affected by a demonophobia, which is equally mischievous. Whatever does not arise in the bosom of this church, however holy in its nature and salutary in its effects, is calmly assigned to diabolism. When spiritualism again lifts its head to crush the bloated hydra of materialism, its only competent antagonist, they join the Protestant sceptic in denouncing it. But in the bosom of their own church miracle still holds its onward, though silent, career, and this they acknowledge, though they do not proclaim it.

The miraculous powers of healing and other features of a living spiritualism are continually appearing amongst them, to some instances of which I shall, anon, advert. We will now pass cursorily over the face of the spiritualistic history of Romanism.

In the chapter on the Early Church I brought down my notice of its spiritualism to the seventh century. The Roman Church may be said to have acquired the title of Roman in A.D. 323, when Constantine made it the religion of the empire. When Boniface III., in A.D. 606, assumed the title of Universal Bishop, its character of Roman Catholic Church may be said to have become complete. It is to this point that I have carried down my notice of its spiritualism, and from this point I might go on quoting whole volumes of the miraculous from its annals. But neither does the proof of the matter require this, nor will my space permit it. The reader may turn to Mosheim, Döllinger, Milner, and other historians of the church, to Ranke's 'History of the Popes,' and, above all, to Alban Butler's two massive volumes of the 'Lives of the Saints,' to Newman's 'Lives of the British Saints,' and Görres' 'Christliche Mystik.' Every page of these latter works teems with the miraculous. The narratives are of a character to startle a faith not perfectly Roman. That there is much that is true in them the noble and sacred characters of many of the actors and assertors forbids us to deny; that there is much that is exaggerated, if not absolutely false, the very nature of all history compels us to believe. But we are bound to take the whole as we take all other history, as true with exceptions and embellishments, and as having in it a substantial mass of reality. As I have touched on many facts included in Alban Butler's first volume, we will open the second, and there we find the following, amid a host of similar statements.

St. Dominic, when the Lord Napoleon was killed by a fall from his horse, and was carried into a neighbouring church, by his prayers restored him to life. He also restored a deceased child. St. Francis of Assissium had the five

Christ in his hands, feet, and sides. These
e said to have been impressed on a great many
and female, down to the present time. St.
vhen upbraided with his folly in not avoiding
acrificing to idols, said, 'This folly is expedient
nope in Jesus Christ. Earthly wisdom leads to
h.' He wrought miracles. St. Winifred had
onged at the prayers of his friends four years.
en recovered their sight by praying at the tomb
he Confessor, besides other miracles being thus
His body was quite fresh nearly forty years
ath. St. Malachy restored a lady to life. St.
many others cast out evil spirits. Wonderful
healing are recorded of St. Winifreda at her well,
ales. St. Charles Boromeo was fired at whilst
mass, but the bullet only struck on his rochet
the ground. He cured the Duke of Savoy only
himself to him when given over by the phy-
. Martin of Tours restored, at different times,

on the sands, he took the line and plummet, and dropping them into the sea, cried to God, and the ship was in deep water, and they pursued their voyage. When thieves came to steal the sheep of St. Spiridion they were fixed to the spot till the morning, and only liberated by his prayers. St. Dominic not only restored a child to life, as already stated, but foretold his own death, saying, 'Now you see me in health, but before the glorious Assumption of the Virgin I shall depart to the Lord,' which took place. Many saints foretold their own deaths. St. Hyacinth, born in Silesia, and called the apostle of the North, is said to have crossed the Vistula in a flood when the boat dared not venture, making the sign of the cross, and walking over in the sight of four hundred people, being expected to preach at Wetgrade. St. Bernard is said to have restored to life a certain lord, Josbert de la Ferté, and to have cured a canon at Toulouse instantly by prayer.

I might continue these statements into the history of the English saints, but my space forbids; the reader can find abundance of them by turning to Newman's History, to our old Chroniclers, and most famous old British writers, as Roger of Wendover, William of Malmesbury, the Venerable Bede, the Lives of St. Cuthbert, &c. The late Dr. Arnold in his lectures on Modern History thinks, as a general rule, that the student should disbelieve these accounts; but still, he observes, there are some miracles against which there is no strong *à priori* improbability, but rather the contrary, as in the cases of the first missionaries into barbarous countries, where their labours are said to have been greatly promoted by the manifestations of divine power, and that if he think the evidence sufficient he may yield his assent. In doing this, he adds, he will have the countenance of a great man, Edmund Burke, who, in his fragment of English History, has conceded the same point. Dr. Arnold might have added, and a great many other great men too.

There is a particular species of miracle which all Roman

iters affirm to have been very common in the
l ages—namely,

## Rising in the Air.

e, in history,' says Calmet, 'several instances of
of religion and piety, who, in the fervour of
s, have been taken up into the air, and remained
ome time. We have known a good monk who
imes from the ground, and remains suspended
hing it, without seeking to do so, especially on
e devotional image, or on hearing some devout
as "Gloria in excelsis Deo." I know a nun to
as happened, in spite of herself, to see herself
up in the air to a certain distance from the earth;
er from choice, nor from any wish to distinguish
e she was truly confounded at it.' He mentions
hing as occurring to St. Philip of Neri, St.
Colembina, and to Loyola, who 'was raised up

Vanne de Verdun, 'appeared elevated from the ground while he was saying mass in the presence of the Duke Galizan and his sons, and a great number of lords and ladies.' St. Robert de Palentin rose also from the ground, sometimes to the height of a foot-and-a-half, to the great astonishment of his disciples and assistants. We see similar elevations in the life of St. Bernard Ptolomei, teacher of the congregation of Nôtre Dame of Mount Olivet; of St. Philip Benitas, of the order of Servites; of St. Cajetanus, founder of the Theatines; of St. Albert of Sicily, confessor, who, during his prayers, rose three cubits from the ground; and St. Francis of Assissium, and lastly of St. Dominic, founder of the order of preaching brothers. To these we may add Savonarola, who was seen, when absorbed in devotion, previous to his tragical death at the stake, to remain suspended at a considerable height from the floor of his dungeon. 'The historical evidence of this fact,' says Elihu Rich, in the 'Encyclopædia Metropolitana,' 'is admitted by his recent biographer, and we feel no little satisfaction in citing it, because the same priesthood that use these phenomena as an argument for the veneration of their saints were the very men who committed Savonarola to the flames as a heretic. The most instructive part of these phenomena in recent times, indeed, is the light they cast on ecclesiastical history, and the proofs they afford that one and the same sanctuary of nature is open to all.'

'The author of "Isis Revelata" has clearly wrested,' says Rich, 'these powers from the hands of the materialists and the sceptics, and used them to prove that the spiritual nature in man is a *real force*.' The same truth is religiously and philosophically enforced by Dr. George Moore in his 'Poem of the Soul and the Body.'

The same is related of St. Edmund, Archbishop of Canterbury, by Trivet. Butler says that Dom Camlet 'an author still living, and a severe and learned critic,' gives cases of his own personal knowledge of holy men so raised during their devotions. St. Theresa relates the same of herself in

tobiography. Living Catholics assert such cases
ly occurring now. We know one lady of high
nence who is of this church, and who says she is
lifted from the ground as she kneels at prayer.
case confined to Catholics. I have seen a lady
ifted from her feet and that against her will, and
my knowledge was compelled to absent herself
estant church on account of this happening more
o her during the service. The celebrated Anna
cher during the Thirty Years' War in Germany,
ted for many wonderful manifestations, as testified
tendent Möller of Freiburg, where she lived, was
during convulsive paroxysms, 'raised in bed, with
ody, head and feet, to the height of nine ells and
at it appeared as if she would have flown through
s.' The Earl of Shrewsbury in his work on the
relates similar phenomena. This was the case also
eress of Prevorst.
nt times St. Philip was borne aloft and carried

great and numerous. With a very weak and fragile body, she was sometimes sunk in religious meditation in her cell; at others, bearing her words of fire through cities and countries, when the people who flocked around her were taught and instructed. She entered hospitals to visit those struck by the plague, and to purify their souls; accompanied criminals to the place of execution, and excited repentance in their obstinate hearts. She stepped even into the fierce tumults of battle, like an angel of the Lord, and restrained the combatants by her own voice; she visited the Pope at Avignon, and reconciled the church. She changed the unbelief of sceptics into astonishment; and where her body was not able to go, there her mind operated by her fiery eloquence in hundreds of letters to the Pope, to princes, to peoples. She is said to have shown a purity and inspiration in her poems which might have ranked her with Dante and Petrarch. Here is divine inspiration,—holy and miraculous power!'

The London 'Athenæum,' as I have already noticed, a journal accustomed to pooh-pooh spiritual topics, remarks on the history of St. Catherine, March 26, 1859, that such persons 'have united themselves to a strength not their own, and transcending all human obstacles. . . . A strength not amenable to any of "the laws of right reason," but appealing to the deepest religious instinct, which is the strongest feeling of human nature, and underlies all the differences of clime and race, and makes of one blood all the nations of the earth. Catherine had this religious enthusiasm; she had that faith which could work miracles and move mountains.'

Passing over St. Brigitta, a descendant of the Gothic kings, whose deeds and writings were so remarkable, that the Council of Basle in the fourteenth century had them circulated by authority, let us see what Thomas à Kempis says of St. Lidwina. She was afflicted with various bodily ailments of a most grievous kind, and with blindness of one eye; yet 'she performed such miracles, radiant with her own

holiness, that from the rising to the setting of the sun the name of the Lord was praised in those two maidens, Lidwina and the Maid of Orleans.'

Such also was St. Hildegarde, a woman of wonderful vision, which she was commanded by an inward voice to communicate, and equally wonderful powers of healing. For the greater part of her life, which was in the twelfth century, she was confined to her bed, and suffered incredible pains, yet she became the oracle of princes and bishops by her spiritual insight, amounting to actual prophecy. She had even predicted the exact time of her own death, though she lived to be old. She possessed the same faculty as Zschokke in recent times, of reading the innermost thoughts —nay, the very life, past and future, of those she was in company with, which, however, she revealed only to her confessor. The list of her cures is extensive, and comprehends a variety of diseases, some of which she cured at a distance by sending to the patients holy water. She had the faculty also of appearing to persons at a distance, a phenomenon which, in modern times, perhaps has astonished psychologists more than any other. In her clairvoyant state, she said that her spirit vision knew no bounds; it extended itself over various nations, however distant. 'These things, however,' she said, 'I do not perceive with my outer eyes, nor hear with my external ears, not through the thoughts of my heart, nor by means of any comparison of my five senses: but in my soul alone, with open eyes, without falling into ecstasy; for I see them in my waking state, by day and by night.' I and many others are familiarly acquainted with two ladies who have always enjoyed this psychologic condition, and daily give the truest indisputable proofs of it.

St. Theresa has left us the record of her own life, and amongst the extraordinary circumstances occurring to her, she describes her being frequently lifted from the earth in her devotions. She says that, when she strove to resist these elevations, there seemed to her such a mighty force under her feet, that she did not know to what to compare it. That

at first it produced great fear in her, though the miracle was done with the greatest sweetness; for the idea of so heavy a body being quite lifted from the earth had something awful in it. These liftings occurred sometimes in public at mass, and the Bishop of Ypres and others testify to their witness of them. As these public demonstrations were painful to her sense of humility, she prayed for their discontinuance, and for the last fifteen years of her life she was free from them.

But of all the great spirit-mediums which have appeared in the Roman Catholic history, there is none which surpasses, or perhaps can equal, the peasant maiden of Domremy, the heroic and maligned Joan of Arc. No history of events is better known or better authenticated than of those wrought by the agency of Joan; no hero or heroine has been so infamously treated by historians and by public opinion. She was burnt for a witch by the English, whom she had defeated, and nearly every succeeding historian has endeavoured to explain the marvels which she wrought by the mere machinery of enthusiasm. Southey and Schiller have treated her better—they have written poems in her honour; but as it is allowed to poets to honour people on principles which they repudiate in ordinary life, such honour amounts to little. In Cassell's 'History of England,' the text of which was written by me, I boldly took the only feasable and honest ground, and treated her case according to the established laws of evidence. If a person comes forward and offers before a whole nation to perform some stupendous act, and does it, that person is surely entitled to belief. The greater the achievement compared with the visible means, the greater ought to be the credence reposed in the performer. Now, in examining the case of Joan, we find her professing to be directed by heavenly messengers, visibly and repeatedly appearing to her for that purpose, to save her country from the invaders, when all other means had failed; when all the powers of the crown and government, all the wisdom of the diplomatists, the prayers of

l priests, the skill of the generals, and the bravery
ers, had been exerted in vain. A simple country
nnounced her mission to the king, and accom-
t mission, wondrous as it was. She did every-
she undertook to do, and neither did nor
anything more. There was no trace of wildness,
r fanaticism about her; she accomplished her
simplest means; by marching at the head of the
inspiring it with a courage which flowed from
divine source as her own faith. She drove the
om Orleans, and crowned the king at Rheims.
er promised mission; it was done, and she desired
o her shepherding at Domremy. But the human
the court, which had not been able to save itself
Divine wisdom operating through Joan, and which
it, now thought to make farther political capital
valuable an instrument. Joan protested that her
as ended; that she was now no more than any
n. They refused to listen; ordered her to do this

as the result of scientific calculation, but who would not believe the announcement of the salvation of a nation even after the fact, as the plain grounds offered by the effector, think it sufficient to account for Joan's success, by the argument that her supernatural claims were enough to move the enthusiasm of a superstitious soldiery, and strike terror into the equally superstitious English. But this is simply begging the question, and refusing to grant to Joan's prophetic assertions their legitimate consequences, and fails altogether to account for Joan's failure when urged beyond the limits of her own engagement. She still marched before the army in its career, the same heaven-sent, and hitherto victorious heroine, but the victory-inspiring power was gone. How? Why? Joan knew why, and said why, and the simple question is, Shall we believe historians who dared not assert that she was heaven-sent, if they secretly believed it, in preference to a noble, simple-hearted woman, who, in every act and stage of her life, displayed the most unswerving character for truth, for piety, and clearheadedness; who did all the wonders she promised, and pretended not to do more? It must be conceded that no case can be more complete in all its parts, and what is not the least remarkable in it is, that though Joan knew and declared just when she was to stop, she still foretold that what she had done would end in the expulsion of the English from her country. Though the English captured and burned her for a witch (for the story of her escape is not worth notice), this did not prevent the fulfilment of her prophecy. From the hour that Joan advanced her banner against the invaders, they sank, and continued to sink.

According to human reasoning, when they had destroyed the witch, the witchery was at an end — the spirit of their soldiers ought to have revived; but it never did; for the words of Joan were true words, and the fiat of the Lord had gone forth against the foe.

Why did not the church canonize this its most illustrious daughter? Was it because Joan had not thrown herself

vent, and made herself a saint on the orthodox
Did the people of that day believe that witches
the salvation of nations? Were not the divine
written on her fair maidenly brow, spoken in her
nly words, and destined to blaze for ever through
alpable to infallible eyes? Now, more than four
fter the event, canonization is talked of. Alas!
s! it is too late! God canonized her 431 years
ry, in spite of itself and its thousand leaden pre-
s crowned her, as the empress of heroines; poetry,
erable tinsel in the Pucelle of Voltaire, has woven
wreath, and the heart of man, slow to surmount
touches of education, is beginning to acknowledge
l's great missionary, as womanhood's eternal glory.
-hearted and gifted princess of France, Maria
Caroline, the daughter of Louis Philippe, and
Duchess of Würtemberg, was the first to pay a
omage to the immortal shepherdess, and sculptured
of her which was inaugurated at Orleans, Sept. 13,

and became a Dominican friar at Bologna. He opposed boldly the despotism of Lorenzo de Medici and of Alexander VI., and became one of the most influential of the harbingers of the Reformation.

> Luther like Phosphor led the conquering day,
> His meek forerunners waned and passed away.
>
> JAMES MONTGOMERY.

Yet Savonarola was by no means one of the very meek ones. He had much of Luther's own dauntless spirit in him, and Luther greatly admired his character. Savonarola was, like Luther, a great medium, and, like him, had continual combats with the devil. He predicted the delivery of Italy by Charles VIII. of France, and that it should take place in 1498. He warned the people of Brescia that their walls would be bathed in blood, and this took place when the Duke of Nemours took it, and delivered it over to a frightful massacre. He called on the people to repent of their corruptions, and foretold still fresh calamities in case of their continued luxury and wickedness. Becoming a resident in the convent of St. Mark at Florence, his spiritual combats grew fearfully. The devils uttered terrific threatenings to frighten him, but he expelled them by making processions with the brethren through the monastery, singing hymns in chorus, and sprinkling holy water. Sometimes whilst thus engaged, the devils would suddenly arrest his steps, and make the air so thick before him that he could not advance.

When Charles VIII. of France did approach Florence, Savonarola was deputed by the citizens to address him, and this he did with all the authority of an apostle, calling on him to spare the inhabitants, to restrain the licentiousness of his soldiers, and to respect the sanctity and chastity of the convents. He assured him that, if he did this, his wars would be everywhere victorious. When the king did *not* restrain the disorders of his soldiers, he announced that God would punish him severely, and the death of the Dauphin soon after fulfilled the prediction. Charles VIII. turned away from

vester Maruffi. (Sismondi ' Hi

Another martyrdom, equally
Church, was that of Urban (
Loudun in the diocese of Po
charge of sorcery. Grandier v
Savonarola. He made no preter
power. He was a handsome an
of good family, and a very eloqu
time that he was a rising, popul
morals, and a corrupter of wor
have brought him into no trouble;
clergy, and his uncompromising
offended him, caused Mignon,
and Trinquant, the *Procureur du*
to get up a plot against him, whi
The enmity of Trinquant arose f
have seduced his daughter. The
Barré, the curé of Saint Jacques
who became a most zealous co
convent of Ursuline nuns, which
these priests induced them to feig
devils, and to accuse

tonge. They fell into the scheme, and were tutored to act the possessed to perfection. The Bishop of Poitiers was brought over to the conspiracy against Grandier; he was accused before him of causing the possession of these nuns by presenting them demonised roses. Grandier, on the accusations of these nuns, or professedly of the devils speaking in them, was suspended and thrown into prison. The Archbishop of Bourdeaux, however, on being appealed to by Grandier, made an investigation of the case, and absolved him of all the charges. He strongly advised him, however, to give up his benefices at Loudun and remove to some other part of the country out of the sphere of his implacable enemies. Grandier, who never gave way a moment to any opponents, refused, and fell their victim. They found one of the ladies of the queen-mother named Hammon, who had a pique against the all-powerful Cardinal Richelieu, the Minister of Louis XIV., and, in fact, the real ruler of the country. Madame Hammon had circulated a satire on Richelieu; Grandier had once been this lady's curate, and had also had some feud with Richelieu when he was merely prior of Coussay, and through M. Loubardment, who had been sent down to Loudun to superintend the affair of the nuns, and on other business, Mignon and Barré conveyed to Richelieu the suggestion that Grandier was the author of the satire. From that moment his utter destruction was resolved on. The infernal malice of Richelieu, that devil incarnate, let loose on Grandier all the power of the kingdom in the hands of the most desperate tools. Grandier had a mock-trial, was condemned contrary to any direct evidence, or rather on the professed evidence of devils, and after being racked most horribly, he was squeezed betwixt two planks, and wedges were driven betwixt the planks and his legs till the bones were crushed, and the marrow spurted from his feet! In this mangled condition he was burnt alive, still protesting his innocence of all sorcery or concern with the nuns. From the midst of his burning pile Grandier summoned Father Lactance, one of his most active persecutors, to meet him at

God's judgement-seat within a month, and, though perfectly well then, he died at the end of the month. Such were the things which could be done in France at that day by the Catholic priests and by the demon Richelieu.

But the death of Grandier was the least part of the scandals which were exhibited at Loudun on this occasion. The priests had from time to time public exorcisms of the devils, whom, however, they were in no hurry to expel from the nuns, as the affair became noised not only all over France, but all over Europe, and brought vast numbers of visitors, English amongst others. These scenes were carried on from 1629 to 1638, or nine years, and a year longer by the priests at the neighbouring town of Chinon. They became the subject of various volumes, some contending for the genuineness of the possessions, others treating them as impostures. Of the latter kind is a volume called 'The Cheats and Illusions of Romish Priests and Exorcists discovered in the History of the Devils of Loudun,' translated into English in 1703. Almost all persons, however, who have read both sides have come to the conclusion that the manifestations were in many instances more than assumed. The magnetists explain the whole to their satisfaction by the theory that the nuns became thoroughly magnetised or mesmerised under the operations of the exorcists; the spiritualists, on their part (and I think with good cause) believe that the devils, at first invoked for a delusive and infamous purpose, were only too happy to appear in earnest. It is difficult on any other ground to imagine that women, some of them of rank, all previously of honourable characters, could at once pretend that they were possessed by devils and act like devils. The prioress declared herself possessed by seven devils, stripped herself sometimes utterly naked before the priests and spectators, and used language of the most horribly blasphemous kind. The contortions which she and some of the other nuns went through were apparently beyond the force of nature, and the demoniac fury and ferocity of their countenances, assuming now the visage of one demon, now of

another, seem to have had something more than magnetism in them.

The Catholics asserted that the prioress of the Ursulines was frequently lifted into the air during the exorcisms; the Protestants denied this. The Catholics also asserted that the names of St. Joseph and the Virgin came out upon her hands, and remained there; the Protestants ascribed this to artificial means, but without any proof; and, on the other hand, a Mr. Thomas Killigrew, an Englishman present, recorded as follows:—'I saw her hand white as my hand, and in an instant change colour all along the vein, and become red, and, all on a sudden, a word distinctly appeared, and the word was JOSEPH.'

This is very curious; this sudden appearance of red letters coming out on the hand, arm, or other part of the person of a medium, being common in America, and having recently been witnessed here. Here, too, it has been charged with being artificial, and, in truth, nothing is easier to produce artificially, when it can be done *unseen*. Numbers, however, have seen words come out suddenly on a medium's arm, the arm having been bared and exposed before any particular word has been called for, in which case it is not so easy to imagine a delusion. These names continued on the hands of the prioress for years, but towards the end of her life faded away. In estimating the evidence in this case, it should be borne in mind, that if the Catholics, on the one hand, had the object of winning wealth and prestige, on the other, the Protestants, besides their habitual tendency to discredit anything supernatural, had been robbed by these Ursulines and their priests of a fine old mansion and its gardens, which they had compelled them by royal authority to evacuate, and had taken possession of as their convent.

The end of all, however, was that the convent became very rich, and raised its buildings and domains to a princely pitch. The case is only one of many in which the priests in those and earlier times practised infamous impostures, and in

devils very probably stepped gladly in and
ir exorcisms real.

y spiritualism, including witchcraft, a flagrant
abounded in past times in the Catholic as well as
med Churches. The miracles of the Jansenists at
the Abbé Paris, also in Louis XIV.'s time,
ll have occasion to notice more particularly, were
much disorderly spiritualism amongst the Convul-
e Flagellants, who astonished all Europe in 1260,
of magisterial authority and papal excommuni-
inued for a hundred years—thousands wandering
ost every country of Europe, whipping and tear-
ves — present another remarkable case of dis-
piration. Such were the strange disorders that
amongst the children of the Orphan House at
in 1566, according to P. C. Hooft, called the
Holland. These children climbed up the walls
ofs like cats; made the most horrible grimaces,
foreign languages, relating things doing at the

peared to him, and to have cured him by touching the part affected. Even his dishes and plates are said to have cured sickness after his death! Sts. Margaret, Catherine, Elizabeth, Hildegarde, and especially the holy martyrs Cosmas and Damianus, belong to this class. Among others they freed the Emperor Justinian from an incurable sickness. St. Odilia embraced a leper, who was shunned by all men, warmed him, and restored him to health.

The saints of the ancient British Church, St. Columbo, St. Columbanus, Aidan, Scotus Erigena, Claude Clement, and others, possessed the like divine power. They did everything through faith in Christ, and, therefore, were able to perform such miracles. 'Those, however,' says Ennemoser, 'who are wanting in the power of the spirit and in faith, cannot perform these acts like the saints on whom they cast doubt because they cannot imitate them.' The ancient Scandinavians claimed the power. King Olaf cured Egill on the spot by merely laying his hands upon him and chanting proverbs over him (Edda, 216). To return, however, to the Catholic Church, the pious Edward the Confessor cured diseases by the touch, and hence the practice handed down till recent times of the Kings of England touching for the king's evil. In France the same practice was inherited from Philip I., and continued till the Revolution. Amongst the German princes this power was ascribed to those of the house of Hapsburg, and they are said to have cured stammering by a kiss. The Salmadores and Ensalmadores of Spain were celebrated for healing almost all kinds of diseases by prayer and by the breath. Michael Medina and the child of Salamanca performed numerous such cures; and the inn-keeper, Richter, at Royen in Silicia, cured in the year 1817–18, many thousands of sick persons in the open field, by laying on of hands. Under the popes, laying on of hands was called Chirothesy. Diepenbroek wrote two treatises on it, and according to Lampe, four-and-thirty Chirothetists were declared to be holy.

But of all the marvellous cures in the Church of Rome,

Pascal, Perrier, &c.); and recent
nick.

Amongst the pupils at Port R
M. Perrier, councillor of the Cour
Auvergne. She was the niece als
She was then between ten and ele
age of three years and a half her le
lachrymal fistula; the malignant
which had decayed the bone of t
palate, and fell into the mouth. T
and offensive, that they were oblige
rest of the boarders. It was, in fac
to that of Madame Carteri, who wa
Abbé Paris in 1731. It was resc
the actual cautery, and her father
for the purpose, a few days bef
Mademoiselle Perrier had been in
touched with a holy thorn, profess
from the crown of our Saviour, and
all present, was wholly healed, and
fectly restored. The surgeon who
operation, and the physician

ordered the destruction of Port Royal for the heresy of Jansenism, and the Grand Vicar of Cardinal Mazarine, who had received orders to make the visitation of the monastery, was compelled to authenticate it too.

The father and mother of the young lady instituted for ever, at the cathedral of Clermont, a mass in music, to be celebrated there every year on March 24, the anniversary of the occurrence of the miracle. The Archbishop of Paris and the doctors of the Sorbonne made a severe investigation into the whole of the circumstances, and were compelled to admit, by their sentence of October 22, 1656, that 'this cure was supernatural, and a miracle of the omnipotence of God.' The Pope Benedict XIII. authenticated it by quoting it in his printed Homilies as one of many proofs that miracles have not ceased. The picture of the cure is still to be seen in the church of Port Royal, in Paris. Mademoiselle Perrier lived twenty-five years after this event, without any return of the malady, and the poet Racine drew up a narrative of the circumstance, which was not only attested by Pascal, but by Arnauld, Felix, and others.

Nothing can exceed the completeness of the authentication of this miracle. Such men as Pascal, Nicole, Arnauld, and the like, were not men to give their names to any fraudulent or untrue statements; much less were the Jesuits, who were the deadly enemies of the Jansenists, and were now taking measures for their destruction, likely to admit such a signal miracle amongst them, if they could, by any means, have avoided it. Such was their malice, that even this plain proof that the hand of God was with the Jansenists, did not prevent them from carrying out their vengeance and destroying Port Royal.

The Cardinal de Noäilles, who had been instigated by the Jesuits to sign the order for the demolition of Port Royal des Champs, so called to distinguish it from Port Royal de Paris, was seriously warned by his proctor M. Thomasin, that it was a scheme of the Jesuits to blacken his character, and rather than sign the decree M. Thomasin resigned this

e decree was signed by the cardinal, and on
, 1709, was carried into execution. Thus fell
monastery and those schools of Port Royal,
printing press had sent forth so many famous
rning and piety all over Christendom, and which
ne abode and scene of the labours of a most
constellation of men—Pascal, Arnauld, Nicole,
acine the dramatist, Racine the historian, Rollin
n, and many others. The nuns were carried off
nd scattered into separate and distant convents.
ng year the church was destroyed, and the bodies
torn from their graves and carted away amid
es of horror unexampled in history. The whole
rful details are given by Mrs. Schimmelpennick
ory of the destruction of Port Royal. Nor did
nts of God on these impious atrocities appear less
an the miracle of Mademoiselle Perrier itself.
perpetrators came to miserable ends. Terrible
ged during tbe work of destruction, so that it
[redacted]

triumphant enemies. The victories of Hochstet, Ramilies, and Malplaquet, rapidly succeeded each other. Tournay, Lisle, Mons, and Douay opened their gates to the enemy. The man who had signed the revocation of the Edict of Nantes, who had desolated the Protestant Cevennes, who had banished Fénélon and destroyed Port Royal, was left amid a thousand terrors and humiliations, and such overwhelming poverty that he was obliged to tear the gold ornaments from his throne; died miserably, and left to his heirs the retribution of the French Revolution and all its horrors. Cardinal Noäilles, who signed the decree for the destruction of Port Royal, lived bitterly to repent of the deed, and to acknowledge the justice of M. Thomasin's warning.

But what, some one will say, of the holy thorn by means of which Mademoiselle Perrier was cured? The answer is that she was not necessarily cured by the so-called holy thorn, but by the power of God and of her faith in it. It is by no means likely that the thorn was a real thorn from the cross of Christ, but to the child who sincerely believed it so, it was all the same, and thus a real instrument of divine grace. Mr. Colquhoun, who regards this miracle from a magnetic point of view, says, we should be inclined to treat the thorn as entirely apocryphal; but, he asks, 'How are we to get rid of the facts and the evidence?' Exactly so! The case is only one of thousands. I for one do not believe in the thorn nor in astrology, but I am compelled to believe many astrological predictions; for instance that of Dryden regarding his son Charles, which, after Dryden had been in his grave, verified itself in all particulars. Why should true oracles have proceeded from pagan temples? Yet we have seen that they did, and Plutarch, who lived in those times, says that nothing was more certain than their general truth. Schelling, the great German philosopher and theologian, was so struck with this that he asks, 'How, if in the Grecian mythology, the ruins of a superior intelligence, and even a perfect system were to be found which would reach far beyond the horizon which the most ancient written records



of all, however erroneous in the
a genuine and prevailing faith.
earth, used to ask of those seeki
And when the suppliant repli
miracle took place. Christ is
himself often ready to answer
same way.

The cases of the Estatica in t
are amongst the most remarkal
marvellous facts of this church.
bury published a volume containi
ferent Estatica, and a mass of facts
Many of these ladies had not o
their bodies of the five wound
unquestionable witnesses affirmed
by no natural means; and though
medical men declared they could
means, for they exhibited no so
this, many of these persons we
extraordinary power of clairvoyanc
Fathers had these stigmata, as the
moser has collected most of the ca

Lazari. Catherine Emmerich, a nun in the convent of Dülmen, had the mark of the crown of thorns in 1802, and in 1815 her attendant physician published the particulars of her case. She was highly clairvoyant, and at once knew the difference betwixt noxious and harmless plants, though she had never seen or heard of them before. She had also higher revelations as to persons and events, which always came true. Maria von Mörl had the stigmata, but her higher conditions were not so pure and distinct as those of Catherine Emmerich. When Ennemoser wrote, she was in a convent at Kaltern. Dominica Lazari was also living, and her marks were very prominent, and bled every Thursday and Friday. From 1834 to 1844, Ennemoser says, it was well ascertained that she had taken neither food nor drink, and he refers to the works of Görres and his Life of Suso, for numerous other cases of year-long fasting, such as those of Nicholas de la Flüe, Lidwina of Schiedam, Catherine of Sienna, Angela de Fuligno, and many others. Ennemoser also cites numerous other cases of Estatica, with some remarkable ones related by Clement Brentano, in which they foretold deaths, marriages, and military movements from visions. Rolewink also relates the case of a girl at Ham in 1414, 'quæ veracissima stigmata dominicæ passionis habuit in manibus, pedibus, ac latere.'

But perhaps the most extraordinary instances of the prophetic powers of Catholic women, though not possessing the stigmata, is that recorded by the Abbé Proyaid, in his 'Louis XVI. detroné avant d'être Roi,' and fully confirmed by Cardinal Maury in 1804, on enquiry by M. Bouys, in which a simple peasant girl of Valentano, in the diocese of Montefiascone, predicted the death of Pope Ganganelli, the inveterate persecutor of the Jesuits. Ganganelli hearing of it, had the girl arrested and thrown into prison. She manifested no concern at this, saying calmly, 'Braschi will liberate me.' The curé of Valentano, the confessor of the girl, was arrested at the same time; but he showed equal indifference, saying to the officer who arrested him, 'What



the convent of Mo
to the superior, and said to her
munity to offer up prayers f
dead!' This was before 10
September 22, and the news
courier in the afternoon that th
morning. What was more extr
Braschi, although no one, on hi
dreamed of electing him pope,
extraordinary was the fact, that
on becoming pope through the p
determined to defeat her predi
him. He therefore appointed s
had most reason to condemn he
not deny the truth of the prop
both her and her confessor on t
innocent of any evil design, an
powers of darkness. They wer
phecies thus wholly fulfilled; f
accused of being influenced by th
fact, being actual sorcerers — b
Naudi in his Apology for great
includes several

of the Holy Cross in Jerusalem, which is one of the seven districts of the city of Rome. He died 1003.

In the same category Benno places Benedict IX., John XX., and Gregorys VI. and VII. The latter was the notorious Hildebrand, who, Benno says, had a magical book, in which some of his servants were beginning to read, when suddenly a number of devils appeared before them, demanding why they had called them, and that they only prevented them destroying the house in anger at being called for nothing, by setting them to throw down a wall, after which they quietly withdrew. He says Gregory could shake lightning out of his sleeve. Is this the origin of the celebrated thunder of the Vatican?

But we have here been led away by the Estatica and the prophetesses from the therapeutics of the Catholic Church. One of the most remarkable of Catholic therapeutists of modern times was the celebrated priest Gassner in the Tyrol, of whom I have given an account in the chapter on Spiritualism in Germany. Prince Hohenlohe, some forty years ago, was said to do marvellous cures by prayer and laying on of hands. A very recent case was that of the Curé D'Ars, near Lyons. A very interesting life of the curé has been published, by which it appears that, like Luther, Savonarola, and a number of other holy men, he had terrible conflicts with Satan; and that his cures were so marvellous that omnibuses were established to run regularly from Lyons to his house.

The Curé D'Ars died early in 1859. He had for above thirty years astonished all France by the continued series of miracles occurring through him in his parish of Ars, not far from Lyons. His life, in two volumes, by the Abbé Alfred Monnin, has already run into three editions. It represents the curé as a man of no extraordinary talents, and of but small learning, but as a man of the most sublime and self-denying piety, utterly regardless of self-enjoyment or self-aggrandisement—spending his whole life in indefatigable exertions for the temporal and eternal benefit of his flock. He was the first to establish at Ars

what he called *Providences*— that is, homes for orphans and young women in destitution, maintained by direct faith in Providence. They succeeded wonderfully, and have since spread all over France. The establishment of Mr. Müller, near Bristol, partly of this kind, is not more marvellous in its maintenance by faith than was that of the Curé D'Ars. The curé was hotly opposed and calumniated for a long time, even by his fellow-clergymen. The miraculous events continually taking place at Ars were represented as impudent impostures, and he was assailed as a hypocrite, a cheat, a fanatic; in short he went through the usual ordeal on all such occasions. Yet the bitterest enemies were compelled to confess themselves mistaken after proper examination, and the facts related in his history were familiar to hundreds of thousands, and made fully known in the face of all France. For thirty years 20,000 persons annually, of all ranks, and from every country in Europe, flocked to Ars. His church was densely crowded day and night, and the curé, it is asserted, allowed himself only four hours sleep each night; his endurance being the greatest miracle. These are not facts of the past, but of the present age, capable of being tested.

A French paper of Oct. 5, 1859, said —

'The death of the Curé D'Ars, at Lyons, has caused the whole devout population of the rest of the empire to hurry in crowds to his tomb. The Abbé Lacordaire, who has remained with him for several months, was with him at his dying hour, and promises the most wonderful revelations concerning the passage from life to death of the saint, whose canonization already occupies the authorities of the church. The miracles already wrought at the tomb of the Curé D'Ars exceed, if one may believe the tale, both in quality and quantity those once enacted at the grave of the Diacre Paris. The blind are made to see, the lame to walk, and every human ill is set at nought by a prayer at the stone which covers the remains of the Curé D'Ars. The Empress, who publicly declared the birth of the Prince Imperial to be owing to this holy man's intercession, is said to have been in close cor-

respondence with him during the whole of the Italian war. To show the enthusiasm inspired by the event of his death, the omnibus service from Lyons to the village where he lived, and which was started to drive straight to his door, has been doubled since his death, and drives nowhere but to the cemetery where his corpse reposes. A nine days' vigil is established for the different *confrères* throughout France, in order to facilitate the transmission of miracles for the convenience of those who cannot make the journey to Lyons.'

Lastly, I believe there is still living in Rome the Sœur Collette, a Carthusian nun, whose miracles, says a French paper, 'have rendered her name so renowned throughout the Roman states.' This nun, it appears by the same authority, quoted at the time into the 'Court Journal,' was said by the Pope to calm the excited brain of the Emperor of the French after the Italian campaign, which, after the battle of Solferino, allowed him no sleep, but brought continually before him the scenes of terrible carnage witnessed in that conflict. Her visit was said to have produced the desired effect, and the same journal added this information regarding this great Catholic medium:—

'Sœur Collette, although French by birth, has been for years in the entire confidence of his Holiness. She first went to Rome, impelled by a revelation concerning the birthright of Louis Dix-sept. Soon after her arrival in the holy city, Baron de Richemont was sent for by the Pope, and remained for some time the honoured guest of his Holiness. It was during the period of the Pope's exile at Mola di Gaëta, and the astonishment of the strangers gathered at that place may be conceived when, seeing all the royal and noble personages crowding round in reverence to the Head of the Church—among whom the Royal Family of Naples, the Archbishops of Austria, and the Princes of Bavaria, were not the least conspicuous—the Pope was observed to abandon all upon the approach of an humble-looking individual, who was known to be living poorly and upon small means, at one of the lowliest inns of the place, and taking the obscure indi-

, walk apart with him, holding secret converse
ass and repass before the great personages without
ice. Ever since that time, Sœur Collette has
mphant in the Pope's private councils, and no
portance is commenced without consulting her.
l is therefore considered to have the greatest
.'

suffice for the volumes of miracles which might
om the annals of the Church of Rome. To what-
t of these we accord verity (and without doubt a
e number are real), one thing is beyond all con-
at the Church of Rome stands boldly and per-
r the authenticity of miracles, both Christian and

## Guardian Angels.

of Catholicism in guardian angels is so full and
compared with the dim and mythical belief of
sm in them, that it may form a brief *pendant* to
Protestants do not deny 'ministering spirits'

favour and defence. Here, again, we have another proof of the truth, by the statements of different parties agreeing; for all spirits announcing themselves to spiritualists as guardian spirits, give names, not of persons who have lived on earth (though they probably have done so), but names indicating their qualities and office.

The Fathers abound in their expressions of joy on their angel guardians. St. Augustine has some beautiful observations on them. 'They watch over and guard us with great care and diligence in all places, and at all hours assisting, providing for our necessities with solicitude: they intervene betwixt us and Thee, O Lord, conveying to Thee our sighs and groans, and bringing down to us the dearest blessings of Thy grace. They walk with us in all our ways; they go in and out with us, attentively observing how we converse with piety in the midst of a perverse generation; with what ardour we seek Thy kingdom and its justice, and with what fear and awe we serve Thee. They assist us in our labours; they protect us in our rest; they encourage us in battle; they crown us in victories; they rejoice in us when we rejoice in Thee; and they compassionately attend us when we suffer or are afflicted for Thee. Great is their care of us, and great is the effect of their charity for us. They love him whom Thou lovest; they guard him whom Thou beholdest with tenderness; they forsake those from whom Thou withdrawest Thyself; and they hate them that work iniquity, because they are hateful to Thee.'

St. Bernard says, 'We owe to our guardian angels great reverence, devotion, and confidence. Penetrated with awe,' he says, 'walk always with circumspection, remembering the presence of angels, to whom you are given in charge, in all your ways. In every apartment, in every closet, in every corner, pay respect to your angel. Dare you do before him what you dare not commit if I saw you?' In another place he says, 'Consider with how great respect, awe, and modesty we ought to behave in the sight of the angels, lest we offend their eyes, and render ourselves unworthy of their company.

if they who could chase away our enemy, be
y our negligence, and deprive us of their
Basil gives the same reasons for purity of

rtunate modern Protestants, 'suckled in a pagan
n,' must feel very much, in reading such senti-
nese, like Hood when he wrote that exquisite

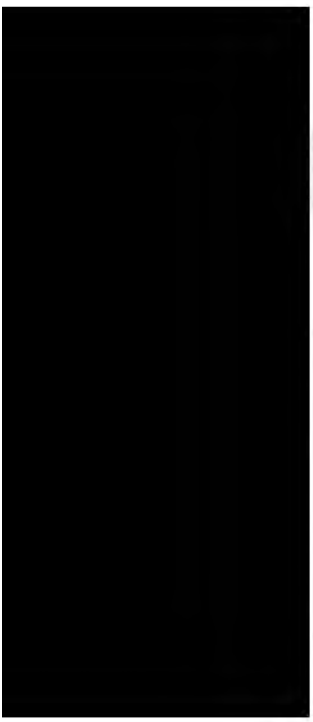
In faith 't is little joy,
To know I'm further off from heaven,
Than when I was a boy.

e of the guardian angel is finely painted in Exo-
20, where God tells the children of Israel,
will send my angel, who shall go before thee, and
n thy journey, and bring thee into the place that
pared. Respectfully observe him, and hear his
o not think him one to be contemned; for he will
when thou hast sinned, and my name is in him.
wilt hear his voice, and do all that I shall speak,
enemy to thy enemies, and will afflict them that

and ears, and I have heard different persons say that they never realized this in any degree before. That the assertion that we had angels and spirits about us, was a sort of indifferent or poetical idea in the mind, but was not a living truth. Spiritualism at once makes it palpable, and awfully real, and people begin to say, 'I can no longer say and do things as I could before. My whole being is open to these spiritual realities. A fair outside will no longer do, I see that I must be genuine and pure all through and through.'

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